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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

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RECENT events in America have made it evident that the Fundamentalist controversy is likely to disturb the peace of the church for years to come. To many Christian minds—they may be unenlightened—Science and Genesis are still unreconciled and the principles of the Higher Criticism are anathema. It is too hastily assumed in some quarters that these questions were settled in Britain for good a generation ago, and that the religious storm across the Atlantic need not trouble us. This is undoubtedly a mistake. Apart from anything else, it is a serious matter that a very large section of religious opinion in America regards the Protestant churches of Britain as having betrayed the faith. That belief constitutes a formidable bar to brotherly relations, as was evidenced at the recent Pan-Presbyterian Council.

"Moreover, is it so certain that Christian opinion on this side of the Atlantic is as unanimous as appears to be assumed? On the contrary, the truth is that the rank and file of the churches are still largely in the position of having their minds uninformed and their opinions undecided."—*The Expository Times, London.*

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"In the Name of Our God We Will Set Up Our Banners"

THE BIBLE CHAMPION

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People who desire to be posted in regard to the present conflict should read these books.

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THE BIBLE CHAMPION

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EDITORIAL

The Bodily Resurrection of Our Lord: Is It An Essential Doctrine?

THE one hundred and fifty signers of the Affirmation unhesitatingly affirm their faith in the "Continuing Life" of our Lord Jesus Christ. They are united in believing, however, not only that the General Assembly went beyond its constitutional powers, but that it attempted to commit our church to an essential theory of the "Continuing Life" of our Lord when it affirmed that "it is an essential doctrine of the Word of God and our Standards concerning our Lord Jesus Christ, that on the third day he rose again from the dead with the same body with which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession."

In considering their opposition to this particular doctrine, it is important to note that the bodily resurrection is everywhere taught and assumed throughout the New Testament. Strictly speaking, it means the same, whether we say "resurrection" or whether we say "bodily resurrection." In the nature of the case, if there is any resurrection at all, there is a resurrection of the body. "Whoever heard of a spirit being buried?" No doubt, such a redundant mode of speech is more or less necessary today because of the many who say with H. P. Lovecraft, "What we mean by resurrection is not resuscitation of the material body, but the unbroken survival of personal life," and it is altogether certain that such mode of speech was not necessary in New Testament times. Then at least men did not confuse the meaning of "immortality" and "resurrection." "Immortality" means merely the continued existence of the soul; "resurrection" means the continued existence of the soul and the

body. Properly speaking, only those who believe in the empty tomb have any right to say they believe in the resurrection of Jesus. This is not to say that the resurrection of Jesus was simply the re-animation of his mortal body. It was that, but it was more than that. In the light of the New Testament, we must not only say that his body was re-animated, but that it was transformed into what Paul calls "the body of his glory."

When any of the "one hundred and fifty" assert that the bodily resurrection of our Lord is not everywhere taught and assumed in the New Testament, it will be time enough to present the Scriptural warrant for the General Assembly's pronouncement as to the nature of the "Continuing Life" of our Lord. It is not clear whether they all believe in the historicity of the bodily resurrection of our Lord. The language of the Affirmation would seem to imply that some of them do and some of them do not. But whether they do or do not, they are united in holding that the bodily resurrection and ascension of our Lord is not a constitutive and so indispensable element in the religion they profess in common with ourselves. Their position is apparently in close accord with that current in Ritschlian circles, according to which it is possible to conserve the spiritual value of Christ's resurrection, even though we surrender belief in his bodily rising from the tomb.

The purpose of this article is to make clear that the bodily resurrection of our Lord is an essential element in Christian faith, so essential as to amply warrant the strong language of Paul: "If Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false wit-

nesses of God; because we witnessed of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins."

We are not of those who would minimize the evidential value of the resurrection. Despite the unparalleled attacks that have been made on its historicity in recent years, we believe that there is "no fact in the history of mankind which is proved by better and fuller evidence of every sort," and that its reality carries with it and substantiates all the fundamental claims of Christianity. And yet if the value of the resurrection were purely evidential, it would be essential only as a help to faith, and, in case faith could be gained in some other way not even essential as a help. Just as the testimony of Columbus and his crew was once a more or less indispensable help to faith in the existence of a trans-atlantic continent, but is no longer needed for that purpose, so it might in that case be maintained that though the resurrection was once indispensable to faith, yet that the time has arrived when we can attain to faith by other roads. Hence if the resurrection is to be spoken of as essential to Christianity in the sense in which the deity of Christ and his death for sin are essential, it must be that, entirely apart from its value as an external seal or evidential appendage to Christianity, it holds a place among Christian doctrines that cannot be rightly spoken of as less than central.

Some of the more outstanding respects in which the bodily resurrection of Jesus enters as a constituent element into the very essence of Christianity may be indicated.

In the first place, the bodily resurrection of Jesus is an essential element in our belief in the trustworthiness of the New Testament Scriptures. If the resurrection was only mentioned here and there in the New Testament, it were conceivable that men should believe in the general trustworthiness of these writings while questioning the empty tomb and the reality of "the body of his glory"; but, in view of the fact that this doctrine is woven into their very texture, we can question the reality of the bodily resurrection and ascension of our Lord only at the cost of affirming not only that the Scriptures contain errors—that the "one hundred and fifty" are willing to do—but that these writings are through and through untrustworthy.

In the second place, the bodily resurrection of Jesus is an essential element in our belief

in the trustworthiness of Jesus himself. In the days of his flesh, he deliberately staked his credit, if the Gospels are at all trustworthy, on his rising from the dead. When asked for a sign, he repeatedly pointed to his resurrection as an all-sufficient credential. How is it possible, then, to take his other utterances at their face value if we suppose that his body still moulders under the Syrian skies?

In the third place, the bodily resurrection of Jesus is an essential element in our belief that Jesus by his death made atonement for our sins. The thought of Jesus as our ever-living Saviour would be untenable apart from the assurance that on the cross he offered up himself as an expiatory sacrifice, acceptable to God. What would it avail to be assured that Jesus is alive if we did not know at the same time that because of his atoning death he is qualified to bestow upon us the forgiveness of our sins and an inheritance among the sanctified? And yet apart from his bodily resurrection, we would have no warrant for ascribing such qualification to the living Christ. We could not say, "He was delivered for our offenses," if we could not also say, "He was raised again for our justification"; neither could we say, "He was raised again for our justification," if we could not also say, "He was delivered for our offenses." These two convictions are not inseparable. Christ's dying for us may show his love for us, his eager willingness to save us; but it was his rising from the dead with the same body with which he suffered that proved his power and ability to redeem us. The most we could say apart from the resurrection would be to repeat the sad words of the disciples on the way to Emmaus, "We hoped that it was he who should redeem Israel." But accept the word of those who said, "We have seen the Lord," and the death of Jesus becomes not the death of our hopes, but their ground and basis; and we, too, may join in the glad jubilation "Blessed be the God and Father of our Lord Jesus Christ who, according to his great mercy, begat us again unto a living hope, by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible and undefiled and that fadeth not away."

In the fourth place, the bodily resurrection of Jesus is an essential element in our belief that Jesus is today the King of kings whose right it is to rule. It is essential to Christian belief that Jesus is not only alive, but that he is Lord of all. And yet how can we believe that he is Lord of all if he was holden o

death? Dr. B. B. Warfield so succinctly stated the significance of the resurrection from this point of view that we can hardly do better than cite his words. "Without the resurrection," he said, "we could believe in Christ's love: he died for us. We could believe in his continued life beyond the tomb: who does not live after death? It might even be possible that we should believe in his victory over evil: for it might be conceived that one should be holy, and yet involved in the working of universal law. But had he not risen, could we believe him enthroned in heaven, Lord of all? Himself subject to death; himself the helpless prisoner of the grave; does he differ in kind from that endless procession of the waves of death journeying like him through the world to the inevitable end? If it is fundamental to Christianity that Jesus should be Lord of all; that God should have highly exalted him and given him the name which is above every name; that in the name of Jesus every knee shall bow, and every tongue confess him Lord: then it is fundamental to Christianity that death, too, should be subject to him, and that it should not be possible for him to see corruption. The last enemy, so, he must needs, as Paul asserts, put under his feet; and it is because he has put this last enemy under his feet that we can say with such energy of conviction that nothing can separate us from the love of God which is in Christ Jesus our Lord—not even death itself: that that nothing can harm us and nothing can take away our peace."

In the fifth place, the bodily resurrection is an essential element in the revelation of the Christian doctrine of immortality. The Christian doctrine of immortality, unlike that of the Greek doctrine of immortality, does not merely teach the continued existence of the soul: it teaches the continued existence of the whole man—and the whole man, according to the Scriptures and a sound psychology, includes the body as well as the soul. Christ's resurrection is both the pledge and the pattern of our own resurrection. It is because we believe that Jesus lives in the completeness of his divine-human nature that we have the courage to believe, as we lay away our dead in their graves, that ultimately they shall again live, not merely as disembodied souls, but in the fulness of their natures.

We have called attention to some of the ways in which the bodily resurrection of Jesus vindicates itself as essential to Christian faith and life. More might be said. If, however, the thought of the immortality of the whole

man is not essential to Christianity; if the thought of the trustworthiness of the New Testament, and more especially the thought of the trustworthiness of Jesus Christ, is not essential to Christianity; if the thought of Jesus as Saviour and Lord, as one who is not only alive, but qualified to save us from our sins and rule over and defend us, is not essential to Christianity: then surely there is no such thing as Christianity as it has been understood by the church of all ages, including the church as it exists today in all its great branches.

We are not absurdly arguing that the bodily resurrection of our Lord is essential to all that is called Christianity in these days. There are those calling themselves Christians to whom Jesus is simply the first Christian and in no proper sense an object of worship. There are those calling themselves Christians who tell us that as far as their religious lives are concerned, it would make no difference if it turned out not only that Jesus is not alive today, but that he never existed at all. In our judgment, however—and here we merely adopt the judgment of the church of all ages,—it is only by a mis-use of words that such things are called Christianity at all.

We would not indeed be understood as implying that the "one hundred and fifty," because they look upon the bodily resurrection of our Lord as non-essential, have placed themselves outside the pale of Christianity. In our judgment, however, it is fortunate for them that intellectual consistency is not one of the conditions of Christian discipleship. It cannot be expected, however, that men in general will continue to believe that the building we call Christianity will stand after one of its main foundation-pillars has been removed. For, despite the "one hundred and fifty," Dr. Fairbairn expressed not only the common, but the only tenable view, when he said: "The resurrection created the church, the risen Christ made Christianity; and even now it stands or falls with him. If it be proved that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave, not only of a man, but of a religion, with all the hopes built on it and all the splendid enthusiasms it has inspired."—*D. S. K.*

* * *

Christianity wants nothing so much in the world as sunny people—and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor with a Garment of Praise, it will be better for them than blankets.—*Henry Drummond.*

An Unsafe and Unsound Leader



T is not with pleasure that we pass the following strictures on a prominent leader, but rather with sorrow that his own public utterances compel us to give this warning against him as unsafe and unsound. We refer to Sherwood Eddy. Sometimes he delivers such thrilling addresses as to captivate everybody in his audience, and often they seem to be so soundly orthodox that even the elect are carried away, and declare him to be perfectly evangelical. Some years ago we heard him deliver such an address; but he knew that he was in a conservative community and was speaking in a thoroughly orthodox church. Nobody could find fault with the address. On such occasions people are apt to turn on his critics, and say accusingly, "Why do you find fault with a man like that?"

But at other times he seems to feel it safe to break loose with his liberal views. A reliable exchange tells us that he recently spoke to an audience of three thousand State University students, on which occasion he railed at the idea that the Bible is inerrant. What effect would such talk have upon the young life of a university? Did he not see that it would be opening the floodgates of unbelief? The young people are instinctively logical, because they have not become sophisticated with dialectical subtleties, and therefore would draw the conclusion that, if the Bible is full of errors, it cannot be reliable when it tells us about the highest and most vital things. If it errs in the common, every-day matters of which we know, how can we trust it when it tells us about things which we cannot discover for ourselves?

One could almost sob with sorrow and disappointment when one thinks of the great opportunity that Mr. Eddy missed before that great body of young people. Had he stood foursquare for the Bible; had he shown its beauty and reasonableness; had he spoken about its marvelous unity of teaching from beginning to end, in spite of the fact that it was written by at least forty different writers living over a period of more than a thousand years, which unity can be accounted for only on the basis of divine inspiration; had he told those young people that the Bible gives us the only reasonable account of man's origin, purpose and destiny; had he told them that God is so merciful that he sent His only begotten Son into the world to bear the moral

tasks for men that they could not bear themselves and to suffer in redeeming love graciously in their stead—had he used his opportunity to say these things in a strong, positive and gracious way, what an appeal he might have made! what motives he might have touched and heightened! what destinies he might have opened! what visions he might have set before "the long, long thoughts of youth!"

But, alas! instead of doing this, he had to go over to the negative side and advocate the destructive tenets of Modernism. What a pity!

Among other things, Mr. Eddy said this: "Such controversial matters as the virgin birth, blood atonement, and bodily resurrection can be dispensed with. They may be believed in or discredited individually, and no difference made."

Are not the Modernists afraid to say such things before the youth of our land? Do they not have any sense of responsibility? If any doctrines are outstandingly taught in the Bible, they are the doctrines that have just been named. If they can be rejected, then anything in the Bible can be rejected, if you do not want to believe it. How can men who desire to be called Christians assume such awful responsibility as to discount the cardinal doctrines of the Bible? If the miraculous conception of Christ is a matter of indifference, then why was it described with so much minuteness by the two evangelists, Matthew and Luke? Were they deceivers? If so, what about Matthew's report of the sermon on the mount and Luke's recital of the story of the prodigal son? Were they, too, just "palmed off" as the teaching of Christ on a credulous lot of people? On the other hand, if Matthew and Luke were honest, but mistaken, then how can we believe anything else they say? You see what the Sherwood Eddy method does with the Bible.

Will somebody kindly tell us how Matthew, who was an apostle of Christ, could have gotten hold of such story as that of the miraculous conception of Christ, if it was not true? How did he come to believe it? How did he learn anything about it? If he knew it was not true, would he have told it for the truth? Was he that kind of a man? If he intended to set forth Jesus Christ as the Saviour of the world, as he certainly did, would he not have made sure of His virgin birth before he set down the narrative in his

gospel? Friends! just try to analyze the psychology of Matthew, and see whether he could or would have told such a story as that of the virgin birth of his Lord and our Lord without making sure that he was telling the exact truth. Besides, was Matthew divinely inspired or was he not? Let Sherwood Eddy and his school come forth without evasion and answer that question.

Let us include Luke in the issue. If these two evangelists were divinely guided and led, they must have told the truth, and therefore

the facts of the virgin birth and the resurrection are established, and thus cannot "be dispensed with." If they were not divinely inspired, then the whole record they give of Christ is uncertain. Then even the Christ of the Modernist fades away into shadow-land. Cannot the Modernists see the logic of their premises? And if they do, will they not repent, and awake to their responsibility as teachers and leaders of the youth of our land? We pray that they may.—L. S. K.

Hosanna to the Prince of Peace



MAN in homespun challenges the erudition of the rabbis! A mere carpenter, a maker of wooden plows, whose only diploma is that of the village school, presumes to accuse an illustrious body of university-bred men, scribes by profession and Doctors of Divinity by ecclesiastical preferment, of ignorance with respect to certain simple things that everybody ought to know!

The circumstance that provoked this challenge was the time of the Passover and Jerusalem was thronged with pilgrims. A caravan had just arrived escorting this Man to the Feast with shouts of "Hosanna, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!"

Palm branches were waving and garments were thrown in the way before him. As the procession moved along the narrow streets the people looked down from the housetops or cleaned out of their doorways to ask, "Who is this?" and the answer was, "This is Jesus of Nazareth, the Son of David!"

On they went shouting to the very gate of the Temple; and there the discordant note occurred. The rabbis, who were "sore displeased" with the unseemly display of enthusiasm, remonstrated with Jesus; "Hearest thou what these are saying? Even the children are crying 'Hosanna!' Rebuke them! Knowest thou not that Hosanna is the time-honored greeting reserved for Messiah, the King of the Jews?"

His calm rejoinder was "Have ye never read 'Out of the mouth of babes and sucklings thou hast perfected praise?' Must the children put your self-assurance to shame? Behold, if these were to hold their peace the very stones would cry out."

What was it that these rabbis with all their reading had "never read?" They had not

read anything with practical effect; for the prophecies of this triumphal entry were written everywhere between the earth and sky.

They had not read the Book of Nature: otherwise they would have known that the King was drawing near. For nature, which was involved in the primal curse, had all along been announcing this eventful day. The whole creation had been groaning and travailing for the coming of this Seed of woman who was to bruise the serpent's head and set in operation forces that would ultimately bring in the Golden Age.

"There are so many voices in the world and none of them is without signification;" but he who runs with the purblind rabbis hears no sermons in stones, reads no books in the runnings brooks and finds no assurance of good in anything. Life out of death is the message of the Springtime: and every morning proclaims the triumph of light over darkness. Nature is an optimist; but only he who turns aside in Midian can perceive how every humblest bush is afire with God. It takes an Isaac Walton to detect hosannas in "the sweet descants of the nightingale's voice."

"They are without excuse, because the invisible things of God may be clearly seen from the things which are created." Among the things here referred to as "invisible" is the progress of the kingdom of truth and righteousness. One whose eyes are open and whose ears are unsealed can read this in the rising of every sun; but the divinations of singing birds and murmuring brooks are not for rabbis wise in their own conceit. When the King draws nigh they have no patience with the enthusiasm of those that welcome him.

Nor is this all; these men, "biblical experts" though they were, *had not read their own Scriptures.*

To be sure they had studied them from

Genesis to Malachi, but without an illuminating glimpse of that Messianic promise which was called "the hope of Israel." They were looking for the Christ to come arrayed in purple and riding in a golden chariot with pursuivants waving banners before them. Little wonder that the carpenter of Nazareth offended them! They overlooked all that had been written of him as a root out of dry ground, as a Man of sorrows and acquainted with grief, as One in whom there was neither form nor comeliness nor any beauty that they should desire him; wherefore they hid as it were their faces from him. And in so doing they fulfilled the very prophecies which they had failed to see.

But how in the world, unless their eyes were blinded by prejudice, could they have missed the significant words of Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; for behold thy King cometh unto thee, just and having salvation, humble and riding upon an ass?" Blind, blind leaders of the blind. With all their reading of the sacred scroll they had never seen beyond the jot and tittle of it!

"Search the Scriptures," said Jesus. The word is *ereunate*, which means, like a hound upon the scent. Reading is an art. The skimmers are many but readers are few. There are multitudes who never get below the surface of the text; like those farmers in California who through years of poverty plowed their fields for meagre crops while unknown mines of treasure were beneath their feet. Therefore dig deep, O readers, if you would unearth the truth. Search the Scriptures as for hid treasure; "for in them," as Jesus said, "ye (rightly) think ye have eternal life and these are they which testify of me."

These rabbis had never read history; otherwise they could not have failed to see that all passing events had been calmly, irresistibly moving forward toward this "one supreme divine event" which so surprised and offended them. For what had the Jews been doing all the while but preserving the Messianic hope and, for the most part, blindly and unwittingly passing it down along the succeeding ages in preparation for this day?

And what had the Greeks been doing but perfecting a language preeminently fitted for the expression of religious truth and for the promulgation of the Gospel which really began on this same day?

And what had the Romans been doing but bringing the ends of the world together by building roads for conquest, which not their

legionaries but those of Christ were to use for the extension of that Gospel near and far?

Ah, who are so blind as those that will not see? The fatuous ignorance of these rabbis is clear enough; *but what shall we say for ourselves?*

The greater light is ours. The voices of Nature are ringing all about us. We have open Bibles, here and there and everywhere: not only the Old Testament which so clearly predicted the first coming of Christ; but the New Testament in which we are assured of another coming, when the clouds shall rend asunder and he shall appear in glory and all the holy angels with him. Of the times and seasons we know not, but the fact stands forth in prophecy as clear as the sun at noon-day. Have ye never read it? Do ye still say, "Where is the promise of his appearing?" To the law and the testimony, O ye of little faith!

Moreover the truth of Scripture is buttressed for us by nineteen centuries of Christian progress. Have ye never read how Nero loosed his lions and kindled the fires of persecution in vain? How Constantine led forth his legions to Saxa Rubra only to find that the stars in their courses were arrayed against him? How Julian the apostate ended his last battle with the bitter cry, "Galilean, thou hast conquered"?

Have ye not seen the standard of the Cross advancing along the centuries in a pathway lined on either side with the sepulchres of kings? Have ye not heard the very stones,—the tombstones of the mighty—crying out, "Hosanna to the Son of David"?

There is no witness to the onward march of Immanuel so eloquent as a map of the world. In the reign of Augustus you could cover all civilization with the ball of your thumb; but as time passes behold how the charmed circle expands—and how it expands only and always under the luminous shadow of the Cross—until today it is coextensive with Christendom. There are the stately steppings of the Man whose humble train entered Jerusalem on that eventful day. The reason why the works of godless men like David Hume and Edward Gibbon are mere chronicles of unrelated facts is because they left Christ out of the reckoning. There is no philosophy of history without him.

But what shall be said of current events? Behold confusion worse confounded! International wars followed by internecine wars! Chaos and disorder everywhere! Is that all? Have ye never read how chaos came before cosmos? How revolutions come before re-

publics? How tempests clear the air? Great movements always travail to the birth.

Blessed are they who can read the prophecies of the passing days. Of the outcome there can be no shadow of doubt. The King draws near! The only question is whether our hearts will be open to receive him. Let us have our

palm branches ready; for in due time he that shall come will come and will make no tarrying. Go ye forth to meet him!

Lift up your heads, O ye gates, and be ye lift ye, ye everlasting doors and let the King of glory enter in!—*D. J. B.*

The League of Evangelical Students



THIS is a new organization of theological students. Its purpose is not to criticize things in general, to belabor the Christian church for her faults, to exhibit a superior air of wisdom, to break with the past, to advocate revolutionary methods and ideas, and in general to display the temper of the upstart and the novitiate; far from it; but to uphold the evangelical faith in all its fullness, to look into practical and doctrinal matters in a judicial spirit, to present constructive programs of work, and to cultivate spirituality and fellowship among students and teachers in theological seminaries and Bible schools.

In April, 1925, a group of representatives from six seminaries met at Pittsburgh, Pa., formed a temporary organization, and drafted a constitution. On November 20th and the few days following the first convention was held in Grand Rapids, Mich., at Calvin College and Seminary. In these few months the League had grown rapidly, there being representatives from thirty-two schools from all parts of the country. We have read and heard reports of the convention of seminary liberalistic students at Evanston, Ill., a few months ago, and were forced to the conclusion that many of the speakers indulged in much criticism of the church, and especially the denominations, and revealed a good deal of the radical spirit. The whole temper of the convention at Grand Rapids was different. The caviling spirit was in nowise evident. On the contrary, a teachable and humble temper on the part of the students, and a kindly and sympathetic spirit on the part of their advisers, whom they had invited in for counsel, characterized the gathering. The whole aim and program of the convention was constructive. The only criticism that came to the fore was an earnest attempt to show that the Modernists, who would reduce the Bible, pick it to pieces, and deny some of the cardinal doctrines of Christianity, were sadly in error, and ought, if possible, to be brought back to the fullness of the gospel of Christ.

The young men who were the leaders of the organization stressed the fact that theirs was not another "youth movement," not an upstart propaganda, but an effort to bring about a synthesis of truly evangelical theological students in order that they might bear a corporate testimony to their faith before the world. Another feature of the meeting was the absence of abuse. The lecturers spoke plainly, and used no ambiguous phraseology; but they spoke with sorrow of the many departures from the faith in our day rather than in the spirit of controversy.

In order to show our readers the earnest purpose and evangelical basis of the League, we shall quote four sections of Article III of its constitution:

Section 1. Qualifications for membership in the League shall be faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian Religion, such as: the Trinity, the Virgin Birth of Christ, His Divine and Human Nature, His Substitutionary Atonement, His Resurrection from the Dead, and His Coming Again.

Section 2. The above summary is not intended to be regarded as a complete statement, nor as an authoritative definition of the limits of Christian fellowship, but simply as an indication of the class of persons whom the League welcomes as members.

Section 3. Any student association, society, or club, of any Theological Seminary, School for the Training of Christian Workers, College, or other institution of higher learning, may apply for membership in the League upon the ratification and adoption of this Constitution by a three-fourths vote of its members. Where no such action on the part of an existing Association, Society, or Club, can be had, it is suggested that those favoring the ideals of the League shall organize, if they so desire, to form an Association, Society, or Club of Evangelical Students.

Section 4. Each Association, Society, or Club shall annually reaffirm their qualification for membership in the League by a three-fourths vote.

From the executive committee's report we gather the following facts:

An advisory board of the following representative men, present at the conference, was chosen: Dr. Leander S. Keyser, of Hamma Divinity School, Springfield, Ohio (Lutheran); Dr. Melvin

G. Kyle, of Xenia Theological Seminary, St. Louis (United Presbyterian); Dr. J. Gresham Machen, of Princeton Theological Seminary, Princeton, N. J. (Presbyterian); Dr. Harold Paul Sloan, of Haddonfield, N. J. (Methodist minister); Dr. Clarence Bouma, of Calvin Theological Seminary, Grand Rapids, Michigan (Christian Reformed).

The above men, as well as other men of standing in the world of thought, brought powerful messages to the conference. Altogether it was a unique occasion.

The speakers were anything but dogmatic. It was asserted again and again that the evangelical Christian is open to any truth, and that scholarship is not at all to be feared. Said Dr. Kesyer: "The highest type of scholarship leads to the top of Mount Calvary. The true scholar is docile before all truth, whether it is found in the Bible, in science, or in human systems of thought." Dr. Machen pointed to general intellectual decadence and affirmed that "The Christian religion is not suffering from an excess of thinking. Christianity flourishes in the light." Scientific testimony to the truth of the story of Sodom was given by Dr. Kyle. Dr. Sloan declared that men are not modernists because of scholarship, but because of their personal choice. The modernist construction of the rise of Christianity is not scholarly, but doctrinaire. Dr. Kuizenga said: "We are not afraid of scholarship. We earnestly welcome all truth and the finest scholarship, but refuse to bow down in servility to the spirit of the age."

A wonderful harmony prevailed. Many denom-

inations were represented, but all shared and cherished the evangelical faith in the Bible as the infallible Word of God and the fundamental truths of the Christian religion. Speaker after speaker brought messages upholding and defending these great truths. Their testimony made a lasting impression. Steadfastness to the Bible was the keynote. As Dr. Samuel Volbeda, of Calvin Seminary, said: "In the measure you are true to God's Word you will have strength from God; in the measure you depart from God's Word, you will be impotent." Each speaker showed that his convictions were deeply rooted in religious experience.

The League hopes to make a corporate witness to the fact that there are many students in institutions of higher learning who accept the fundamental truths of the historic faith. Nevertheless, it is the plan to keep its student character predominant in its field of work as well as its membership. In an endeavor to present the college man with the evangelical point of view and the claims of the gospel ministry, it is planned to send student deputations to colleges. There speeches will be made, reading matter suggested and distributed, and questions answered. Other contacts will be made by inviting groups of college men to seminary campuses.

"We have great faith in God," the committee concludes. "He will carry through the movement which was begun in His Name and has already been so signally blessed by Him. Most earnestly do we desire the prayers of all Christian students and Christian people everywhere."—F. J. B.

The Family of God



OD exists as a Trinity: the Father, the Son our Elder Brother, and the Holy Spirit, who gives to all the children of God the new birth, without which no man shall ever enter or even see the kingdom of God.

God made man in His own image, and so gave him also the trinity of the family: the father, the mother, and the child. No family is complete without these three relations. The family of God includes the eternal Trinity, and all who are born into the kingdom of God. This eternal family, which is now gathering in the heavens, will maintain in eternity all the relationship except that of sex which was maintained on earth. In that eternal, heavenly family there are millions of infants. All those dying in infancy are saved by the electing grace of God. Our Lord took the little children in His arms and blessed them and declared, "Of such is the kingdom of heaven." What would any collection of human beings be without the presence of the little ones? Those who have lost little children by death and who have suffered the anguish caused by their departure have the great consolation that

they are in heaven awaiting their coming. It is to be expected that, having such a hope none will neglect their salvation and miss the heavenly glory and the heavenly reunion. But while the little infants are a necessary part of the family in heaven, they are not enough. Zechariah, in his vision of the New Jerusalem, saw "boys and girls playing in the streets thereof." Here is another important element in the heavenly family. Our Lord went to heaven in his young manhood, and thousands of that age of the earthly life have followed Him, especially from the battle field. God never made anything finer than a clean, godly, vigorous young man. The 110th Psalm refers to Christ, saying, "In the beauty of holiness from the womb of the morning thou hast the dew of youth." His Son, our Lord, appears on the throne of the universe as a perfect man. Zechariah tells us again in his vision of the New Jerusalem, that "there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." These tribes and hosts of aged servants and children of God have been ascending to and entering

ough gates of pearl through all the centuries, and heaven will be full of them. They do not have or show the frailty of old age on earth, but the glories of the fullest and longest life among the sons of God in perfect harmony. God's family in heaven will not be a monotony, but will embrace all the tender affections of the family on earth without any of its infirmities, but with fullness of perfection, glory and bliss in the perfect image of God. What a joy to believe what God has said and promised and to look forward to its complete fulfillment, and finally to share it for all eternity. What folly, weakness and shame to live and die in hardness, narrowness

and niggardliness of unbelief, and to be finally lost to all life and all joy forever.

The Father invites us to become His sons and joint heirs with Christ. Our Lord Jesus has taken to Himself our human nature and become our brother, bone of our bone and flesh of our flesh. The Holy Spirit will give us the new birth and sanctify us, to make us like Christ. Thus the way into the family of God is open. May none of us through unbelief fail to enter this blessed family of God while on earth, by simple faith and acceptance of God's free gift, and thus be assured of being members of the glorious family in heaven.—*D. S. K.*

The Many Infallible Proofs



HE Resurrection of Christ is the keystone of the arch of the Christian faith. "If Christ be not raised, your faith is vain." Because of the importance of the fact of the resurrection of Christ to Christianity, unbelief has made upon it its most fierce and persistent assaults. These assaults, however, have not been confined to the professed foes of Christ, or His doctrine, or to the life which He inculcates, but, sad to say, assaults have also been made by some of His professed friends.

Jesus, during His public ministry, announced His resurrection, but so foreign was the fact to the apprehension of his disciples that they did not understand what He meant (Mark 9:32; Luke 18:34; John 12:16). His death upon the cross was indisputable, and hence the tremendous importance of the instances of His shewing Himself alive as evidences of His resurrection.

1. Note the number of these instances, as recorded in the Scriptures, without considering the possibility of there having been many that are not recorded.

His first appearance was to Mary Magdalene (Matt. 16; John 20).

The second was to a company of at least three women (Matt. 28:9; Luke 24:9).

His third appearance was to Peter (1 Cor. 15:5; Luke 24:34).

The fourth was to two disciples on the way to Emmaus (Mark 24:13-31).

The fifth was to these same two disciples and ten of the apostles together (Luke 24:33).

The sixth was ten days afterward, to the entire apostolate (John 20:26).

The seventh was to seven disciples at the

sea of Tiberias (John 21).

The eighth: He met eleven disciples, by appointment, on a mountain in Galilee (Matt. 28:16).

The ninth: "He was seen by above 500 brethren at once" (1 Cor. 15:6).

The tenth: "After that He was seen of James (1 Cor. 15:7).

The eleventh: "Then of all the apostles," which was probably at the time of the ascension (Acts 1:2).

The twelfth: He was seen by the apostle Paul, "as one born out of due time" (1 Cor. 15:8).

2. Note the number of persons who witnessed these appearances.

3. Note the length of time covered by these shewings alive. These appearances did not all occur in one day, but covered a period of forty days, and so may be considered dispassioned, impartial, and trustworthy.

4. Note the varied conditions under which these manifestations were made: He appeared in the early dawn, in the twilight, in the broad light of the hours of the day; by the wayside, by the seashore, on the mountain, and in the house again and again; at unexpected times and by appointment.

5. Note the attendant circumstances of these appearances.

He spoke. Not on one occasion, but several; not to one person, but several; not in single words or short sentences only, but in lengthened conversations and addresses. They could not have mistaken His voice.

He was touched—read Matt. 28:9; Luke 24:39; John 20:27. Such tactual evidence must carry with it convincing certainty.

He ate with them—at Emmaus, at Jeru-

salem, on the shore of the sea of Galilee, 70 miles away.

6. The proofs were enforced upon people who were hard to be convinced. We are strangely told by modern unbelief that the disciples were credulous men, and lived in a credulous age that was predisposed to the marvelous. But Christ upbraids (Mark 16:14) even the apostles for their unbelief, and some of them were hard to convince at all (Matt. 28:17).

It was not a credulous age, but a skeptical age. Skepticism prevailed in the realm of Greek and Roman thought, and among the Jews. The Sadducees, the skeptical materialists of the day, denied spirit, angel, and resurrection (Acts 23:8; 17:18).

An eminent jurist, looking upon the proofs of Christ's resurrection, simply from a lawyer's standpoint, says there is no fact of history better attested.

But no fact exists independently and alone.

The Sad Death of Dr. Henry F. Lutz



WE were indeed pained to receive the announcement of the sudden death of our loyal and scholarly friend, Professor Henry Frey Lutz, B.D., Ph.D., Dean of the Graduate School and Professor of Psychology, Philosophy and Apologetics in the Cincinnati Bible Seminary, Cincinnati, Ohio. He had graciously consented to become one of the Contributing Editors of the CHAMPION, and the announcement of this fact had already been set up in this office, when the news of his death came to us like a bolt from a clear sky. He was stricken with severe sickness while delivering a lecture on the Evidences of Christianity in his classroom, and his last words were an appeal to erring souls to seek Christ and come to a knowledge of the truth. This was on Feb. 2. The following day he was operated on for appendicitis, and died Feb. 8, his age being 58.

In the May issue of our journal we expect to print the last article he wrote, its title being, "Evolution and Scholarship." Dr. Lutz was a staunch friend of the CHAMPION, and not a few subscriptions were sent into this office through his kindly recommendations. In his classroom he often made use of articles printed in this journal, while teaching Christian Apologetics.

In his youthful years he became skeptical, and was for a while quite hostile to the Christian religion; but he was happily rescued from

It has its antecedents and its consequents.

The resurrection of Christ has for its antecedents, death, crucifixion, sacrifice, atonement, incarnation, and these presupposing sin law, judgment to come for men.

It has for its consequents, satisfaction for sin, justification of the believer, resurrection of all, and judgment rendered, even as He Himself tells us (John 5:28,29). These are glorious and dreadful words to us, according as they fit our individual cases. Read 1 Thess. 4:13-18.

Would that this Easter occasion might be a joy to our entire CHAMPION family: to those out of Christ by their accepting him not their Saviour, and so becoming entitled to the hope and assurance which a vital union with Him warrants; to those in Christ, by a quickening of faith and hope, and confirming of assurance that because He lives we shall live also.—W. H. B.

this sad state by a sound conversion, and thus became a stalwart upholder of the faith. The story of his skepticism and subsequent rescue from its toils is vividly told in his book entitled, "To Infidelity and Back."

We greatly regret his death. The cause of Christ has lost a valiant and able defender. He was a companionable man. His activities seemed to be limitless. Besides his classroom work, he was constantly going about over the country, delivering sermons and addresses in defense of Christianity. Had he lived, we know that he would have been an able contributor to our columns. We are sure that our readers will greatly regret that his eloquent voice has been silenced and his consecrated pen laid aside. But in the midst of our feeling of bereavement and loss, we do not sorrow as those who have no hope, for we shall be looking for our meeting on the other shore.

Dr. Lutz had signal academic advantages in proof of which we present the following facts: He attended the Meadville Theological School from 1890 to 1893, but could not accept the Unitarian teaching of that institution. He received his A.B. from Hiram College; his B.D. from Oberlin Theological Seminary; attended Western Reserve University for a year; was at the Western University of Pennsylvania, 1900-1902; received his Ph.D. from the American University, 1916; was professor at Bethany College, 1916-1919.

ent the summer of 1918 in study at Colum-
University; was professor at the Wash-
School of Religious Education, 1920-
23; was President of McGarvey Bible Col-
ge, 1923-1925, and at his death was Dean
of the Cincinnati Bible Seminary. But more
than the foregoing, he studied Ethics under
Dr. Thomas Hill, ex-President of Harvard,
Psychology under Dr. Washington Gladden,
Systematic Theology under Dr. Fairchild at
Oberlin, Philosophy of Religion under Presi-
dent King of Oberlin, Anthropology under
Dr. Ales Hrdlicka, Professor of Anthropology
at the American University, Washington, D.C.
A man of such staunch faith and extensive
scholarship would indeed have been a real ac-
cession to our editorial staff, had it not been
God's will to take him from this earthly
sphere of activity.—F. J. B.

Our New Contributing Editor

WE warmly welcome Professor J. A.
Huffman, A.B., D.D., to our list of
Contributing Editors. He is the Dean of the
School of Theology in connection with Marion
College, Marion, Ind., a stalwartly evangeli-
cal school of the Wesleyan Methodist Church.
He is a man of genial disposition and kindly

spirit. While he stands firmly for the Chris-
tian faith in its integrity, he shows always a
spirit of fairness to his opponents.

From the last edition of "Who's Who in
America" we gathered the following particu-
lars regarding Dr. Huffman: Graduated from
Bonebrake Theological Seminary, 1909; A.B.,
Bluffton College, 1915; B.D., McCormick
Theological Seminary, 1919; D.D., Taylor
University, 1920. He taught New Testa-
ment Literature and Exegesis in Bluffton Col-
lege, has occupied his present position since
1922, and is the editor of the *Gospel Banner*
and the Bethel Series of Sunday School Litera-
ture. He is the author of valuable books,
among which we mention, *Redemption Com-
pleted*, *Old Testament Messages of Christ*,
Job, a World Example, *The Progressive Un-
folding of the Messianic Hope*, and *Young
People and the Christ Life*.

Look at our striking list of Associate and
Contributing Editors on the front cover-page,
and we believe that you will want to recom-
mend the BIBLE CHAMPION to all your
friends, and need have no fear that they will
be led away from the true religion of our Lord
Jesus Christ as it is set forth in its fullness in
the Holy Bible.—F. J. B.

"The Chief End of Man Is to Glorify God"

THE mission of Christ was to reveal
God in all the perfections of his na-
ture and character, as related to the
welfare and destiny of man; as a
God of law and justice, of truth and
holiness, of love immeasurable and
redeeming grace. The keynote of his preach-
ing was the establishment of God's Kingdom
on earth; and with that end in view he or-
ganized the Church. Now this church, the
Church visible, is made up of all who profess
to follow him whether real Christians or not.
"The wheat and the tares," he said, "must
grow together until the last day." Neverthe-
less, imperfect as it is and rent asunder into
many schisms, it exists by divine ordinance
as the great living organism for the accom-
plishment of his purpose; for which reason
it behooves all right-minded people to line up
with it.

But there is a church within the church, a
Church invisible, constituted of all who truly
believe in Christ and sincerely follow him.
"The Lord knoweth them that are his." In
this invisible church there are no schisms. "We
are not divided; all one body we." And this

is the Church of which Christ said, "The gates
of hell shall not prevail against it."

Its rallying point is the Cross, as the stimu-
lating symbol of self-sacrifice in the behalf
of others. Its countersign is "Follow the Lead-
er!" He came into the world, as he said, "to
seek and to save the lost" and to his disciples
he added, "As the Father hath sent me, so
send I you."

Our business is thus marked out for us:
and if any further word is needed here it is:
"Seek ye first the Kingdom of God and his
righteousness and whatever else ye need shall
be added unto you." Nor is that all; as if to
bring the injunction home to every one he
adds, "The Kingdom of God is within you";
that is, if the Kingdom does not find in you
and me a personal response, so far as we are
concerned, it does not begin at all.

Alas, then, that we should be content with
so little! Our boats are moored to the shore
while the deep sea calls us. No doubt our nets
do need mending; but net-mending as day-
long, year-long, life-long habit is poor business
for fishers of men.

I think this is what Christ meant when he

said to his disciples, "Launch out into the deep and let down your nets for a draught." There was hope in that command, and manful courage and illimitable ambition. It was echoed by William Carey at the close of a historic sermon on Missions addressed to an apathetic congregation a hundred years ago, "O brethren, let us undertake great things for God and expect great things from him!"—D. J. B.

The Defenders of Kansas



A GROUP of almost one hundred representative pastors, laymen and schoolmen in Kansas have organized under the name, "The Defenders," for the purpose of combatting the powerful, anti-Christian forces now at work in their State. Up to this time, there has been no organized effort in the Sunflower State against "Evolution in the schools" and "Modernism in the pulpits." Because Kansas has led in other reforms, including Prohibition and Anti-cigarette laws, it is believed that its people will respond to the efforts of these pastors and laymen who have had the courage to take a stand against Evolution.

Rev. A. L. Carlton, of Beloit, Kansas, a prominent Methodist minister, was elected president of "The Defenders." Lecturer Gerald B. Winrod, of Wichita, is the Executive Secretary. The organization comes as a result of Mr. Winrod's efforts, who called the conference three months ago that has resulted in this organized defense of the "Faith of our Fathers." The slogan of the organization is, "Back to the Bible."

Just now a drive for new members is being launched. An admission fee of \$1.00 is being charged, and the annual dues are \$1.00, making a total of \$2.00, which entitles to active membership and all privileges afforded by the organization.

"The Defenders" expect to establish somewhere in Kansas in the very near future a Radio Broadcasting Station which will be devoted entirely to sending out religious programs.

Mr. Winrod says: "Most of the evangelical denominations are represented in the organization. We expect by God's grace to make our presence felt throughout Kansas in the near future. So far the anti-Christian forces have gone unchallenged in the State, but gradually the people are coming to realize what a harmful thing the 'beast doctrine' is.

When people become awakened to the situation, much will be accomplished."—F. J. B.

Notes and Comments



THIS is the way a good friend of the BIBLE CHAMPION recommends it: the letters he writes to his friend. "I assume that you take the BIBLE CHAMPION. If not, why not? It is all that its name implies—a valiant defender of the faith, a fearless champion of supernaturalism versus naturalism, of revelation versus rationalism. In the field of apologetics I know of few magazines, if any, that are its equal; none that are its superior. In these strenuous and critical times a minister can hardly afford not to take it and read it. The December number is exceptionally fine and the prospectus for 1926 holds out the promise of 'a feast of fat things full of marrow.' I enclose a leaflet setting forth its character, its aims, and the esteem in which it is held. If you already have it, you know its value. Commend it to your friends." Thank you!

It seems that Professor J. M. Smith, Chicago University, still holds to the old idea that the book of Jonah is a piece of fiction with a moral lesson to be tacked on to it. He repeats what George Adam Smith said years ago in "The Expositor's Bible." This has been answered again and again. Our Dr. Keyser gave a complete reply to Dr. G. A. Smith in his book, "Contending for the Faith," Chapter VIII. He showed that, if this Biblical book is an allegory, it is a very poor one, falling far below "The Pilgrim's Progress" and "The Holy War" of John Bunyan in aptness and construction; whereas if it is actual history, it is a most powerful tractate, teaching a much-needed lesson for all ages. But, of course, you cannot expect a "scholarly" Modernist to read a book that gives the conservative side of any of the questions in dispute! He might have his consciousness unsettled if he did.

A good evangelical brother in one of the leading denominations has just told us a sad story. In view of the serious departures of many people from the plenary faith of the gospel and the standards of the evangelical church, he desired to introduce a resolution, at a conference of his fellow-ministers, in favor of true, full-toned Christianity, and exhorting all men to remain steadfast in the faith. It appears that there were many liberalists in the

conference. How did they treat our brother when he tried to introduce his resolution and speak upon it? They hissed, and scoffed, and coughed, and scraped the floor with the feet, and finally employed parliamentary trickery to prevent his even speaking on his own resolution, and would not even allow it to be voted upon by the assembly. In these columns we have previously called attention to the crudeness of such conduct. Such methods are rather the conduct of swashbucklers than of refined Christian gentlemen.

It actually seems as if some of the younger scientists and their theological retinue have only waked up to the fact of the vastness of the universe. They seem to think that it is a very recent discovery. We are wondering whether they might not properly be called sciolists, only we do not like to seem to be ungenerous. The present writer studied science over fifty years ago, and even then the astronomers were telling us about the vast magnitude of the physical universe. They told us about the vast size of the sun, so many times larger than the earth; then that some of the stars are vast spheres many times larger than the sun. They also told us that it would take many years for light, traveling at the rate of 186,000 miles a second, to reach the earth from some of the so-called fixed stars. Of course, recent discoveries have heightened the dimensions of the universe, but that it was of inconceivable magnitude certainly has been known for from seventy-five to a hundred years. Young people should not think that many things which they have just learned were not known before their time. We must be careful that we do not display our small learning in such a way as to lead older people to look upon us as upstarts.

Speaking about the vastness of the universe leads us to say that, the larger it is, the more comfort and inspiration the evangelical believer feels. For, you see, the vaster the universe is, the greater God is; yes, the true God of the Bible; for the Bible teaches that God created the "heavens and the earth." If He could create so vast a cosmos, and can now uphold it, He must be a great and good God, able to take care of every atom of it, of every individual soul within it, and to guide it to its ultimate destiny of glory. Yes, the greater God is, the more confidence we have in the statement of Holy Writ that "all things work together for good to them that love God, to

space in motion all along the line from the them that are the called according to His purpose." The decrees of such a God cannot fail; His purposes cannot be thwarted. This makes one almost feel like saying, "Hallelujah!"

Neither does one need to fear that so great a God, occupied with such vast operations, cannot and does not care for you and me, inconspicuous as we are. The superintendent of a large manufactory proves his competency to take care of the plant as a whole when he knows all about its minutia. So with God. If He can take care of it in its totality, He can look after every detail. And, come to think of it fundamentally, He *must* watch over every detail, for the universe is a mere mechanism, and therefore ultimately it cannot take care of itself either as a whole or in any of its parts. Therefore it was not beneath God's dignity nor beyond His power to talk to Abraham, Moses, Samuel and the rest of the saints of the Bible. Our Lord put it in a large and fine way, for He taught that God cares for the sparrows and the lilies, and that the angels of God rejoice over one repentant sinner. Yes, the greater the universe is, the greater God is, and therefore the more competent is He to look after all the affairs, great and small, of His vast creation. This big truth of both the Bible and science is cause for thanksgiving.

But one scientist, who also wants to be numbered among Christians, takes a fling at the Biblical cosmogony by saying that the universe could not have come into existence so recently as the Bible seems to teach, because it has taken the light of a certain distant star hundreds of thousands of years to travel to the earth. We reply: First, the Bible does not say how old the earth is, because when it says that the earth was unformed and empty and that the Spirit of God was brooding over the unformed material, it gives no hint of the time used in that divine and holy process. But even if these events occurred a comparatively few thousand years ago, the Biblical narrative would not antagonize the conclusions of science. The same God who made the earth and created the distant star could at the same time have created the stream of light from the star, so that it would shine at once on the earth, and thus it would have made itself useful from the start. Or, if you like it better, put it in this way: When God made the star and fixed it in its place, He could at the same time have set the ether of

star to the earth. That would have been just as easy for Him to do as to make the star and the ether. But there need be no quarrel in any case between the Bible and science on the question of time, for no one is wise enough to know how old the universe is; neither is it reverent to assert that God could not have made it in a short time, if He wanted to do so, and set it going ready for operation. A mechanic is not considered very skillful or smart if he consumes years in making a mere mechanism that might easily be made in a few days or hours. We are not in favor of limiting God's power. Besides, He must be omnipotent, or He could not have created this vast universe and could not continue to sustain it.

What a comfort it is to be able to say, "I believe in God, the Father Almighty, Maker of heaven and earth." That gives a feeling of security to the soul. If God created the universe, it follows logically that He can uphold it and guide it to its true destiny. It can never fling itself to ruin. A recent book on astronomy says that the great star Arcturus is flying through space at the rate of 257 miles per second. Yet in the book of Job, thirty-eighth chapter, where God is represented as challenging man to do the works that He does, the claim is made that God guides Arcturus and his sons, probably meaning his satellites or the other stars in his constellation. If there were no God to guide the course of so vast a body, it would be frightful, crushing to think that we live in such an unguided universe. But the divine sovereignty—that solves all our problems and allays all our fears.

The editors of this magazine are always glad to make corrections of errors they may inadvertently commit. They want the truth. In our issue for December (p. 957) we said something about the human coccyx. Our good scientific friend, Dr. Arthur I. Brown, writes us that we were mistaken in saying that this bone is necessary to sustain man in his erect posture. He says: "I have often removed it to relieve a painful condition, without any effect on the ability to maintain the upright position." Then he adds: "The coccyx has a function, but not such an important one as the reference would indicate." Thanks for the correction. We hope Dr. Brown will some time tell what useful purpose the coccyx performs.

What is known as the "youth movement" is very much in the limelight just now. Certainly older people ought to be in sympathy

with young people, ought to try to know their feelings and respect their opinions, and be helpful to them in every right way. But it is wrong to stir ill will between youth and age. Both parties ought to do all in their power to cultivate a pleasant *modus vivendi*, and to keep it permanently. It should be remembered that both youth and age are very fallible. It is not gracious for either to be harsh in criticising the other. Moreover, both are necessary for the welfare and progress of the human family. "Young men for action, old men for counsel," is a good motto. Youth is apt to be hasty and inconsiderate and sometimes a little heady. Age is likely to be over-conservative, impatient of young people, and somewhat imperious in asserting opinions based on experience. Both are sometimes guilty of assuming a patronizing attitude to the other. It would be better for both parties to try to cultivate a feeling of amity.

We have often heard people enumerate a number of great things that young men have accomplished in the world. So-and-so, they will say, was only thirty or forty when he accomplished some great achievement. And this is said in a way that is intended to derogate from the accomplishments of older people. But such representations present only a part of the truth. All one needs to do is to think of the many men today who are fifty and over and who occupy high and responsible positions, and are doing their work with more efficiency and better judgment than ever before, and with just as much energy and vision. They, too, have the forward look. Go into any great church, for example, and see the many gray-headed men and women who are leaders in fidelity and enterprise. And young people should remember that these older folk are not making these efforts so much for their own sake as for the sake of the coming generations. Then see what efforts the older people have been making to help the young life of the church. The Christian Endeavor movement, the various denominational young people's societies, the Boy Scouts, and so on—all have been initiated and organized, not by the young people themselves, but by their elders. Many of the older people have made great sacrifice in order to further the well-being of the young. And even after a young people's movement has been effected, it has been found necessary for older people to continue their interest and help to keep it from lapsing. We know many young people's organizations in

churches in which the pastor—often a man past fifty or sixty—is compelled to spend much time and efforts in keeping them on their feet. As a rule, you will find older people more stable and reliable in the work of the church. But none of these things are said with the intention of disparaging young folks, but only to show that both old and young need one another and should work together with mutual good feeling and helpfulness.

The Baptist Bible Union of Iowa, about a year ago, requested the faculty of the Baptist University at Des Moines to make a declaration concerning a number of the fundamental doctrines of religion, plainly taught in the Bible. Much correspondence passed between the secretary of the Union and the president of the university. The matter was also presented to the trustees. But time went on until last December, and yet the officials would not act in the matter, but evaded the issue. At length the Union was obliged to give up the attempt to elicit a simple declaration of yes or no. Now why? Why were the members of the faculty of a college of an evangelical denomination unwilling to say just what they believe? Will they please tell us? Were they ashamed of their faith or their unfaith? In either case we cannot think that their refusal was a mark of manliness or bravery.

Has not a church, which has established and which maintains a school, a right to know what is being taught by its faculty? If not, who has that right? If evangelical churches build schools for a certain purpose, has anybody a right to divert the funds from that purpose? If so, what encouragement has a church to establish institutions of learning? Do you know that today there are too many professors in Christian schools who are drawing their salaries from the funds of the churches, and yet are sapping the religious foundations of the people who support them? The secretary of the Iowa Baptist Bible Union closed his correspondence with the Des Moines University with these brave and ringing words: "I will add in closing that the members of the Baptist Bible Union are enlisted for the entire period of war against destructive Modernism, and we expect to fight it wherever it coils itself and shows its head, whether in Des Moines University or any other supposedly Baptist institution."

"If ye continue in my Word, then shall ye be my disciples, and ye shall know the truth,

and the truth shall make you free." These are the words of our Lord. But the modernistic critic will want to know where we today have Christ's Word of which He spoke so positively. We reply, we have it in the New Testament. "But how can that be proved?" says the skeptic. It requires no labored argument. Christ promised His apostles the Holy Spirit, whom He called "the Spirit of truth," who would guide them into all truth, and would bring to their remembrance all the things that He had taught them. If we do not have this record in the New Testament, we have it nowhere, and Christ's promise was never fulfilled. In that case we have no word of Jesus left to us. Then we are still "without God and without hope in the world."

Some folks have lately been parroting Fosdick's apparently catchy phrase, "the rediscovery of Jesus." One cannot help wondering whether, with the New Testament before the church through all the ages, Jesus has really been lost. He may have been lost to people who neglected the Bible, but surely not to the devoted students and adherents of the Bible down the centuries. Evangelical Christians have always held to the Bible, and have believed it heartily; so we do not see how they could have lost their Lord, who is so vividly and fully portrayed on its glowing pages both in prophecy and history. Look into every evangelical creed of the historic church, the Apostles', the Nicene, the Chalcedonian, the Athanasian, the Augsburg, the Westminster, the Institutes of Wesley—do they not all center and revolve around Jesus Christ? There is not one of them whose theology is not Christo-centric. Then we would respectfully ask of the Modernists, Who do they think has lost Jesus? Will they kindly mention the parties to whom they refer?

But since the phrase, "the rediscovery of Jesus," belongs to the modernistic lingo, we must ask just what the Modernist means by it. Does he mean that he has studied the New Testament more closely and devoutly than the rest of us have, and therefore has discovered greater beauty and depth in Christ's glorious person and sacrificial work than has before been known, and therefore calls the apostate church and world back to the vision of the New Testament Lord and Christ? Does he really mean that he has rediscovered the Christ of the New Testament, virgin born, miracle working, sin expiating, the eternal Son of God incarnate? Does he really mean

this Christ? No; we venture to say he does not. If we are mistaken, we want to be corrected. He means the Jesus of his own conceptions, of his own making—or, to put it more accurately, he means the New Testament Christ shaded, modified, colored and refurbished according to his own subjective views. Yes, he does not mean “the rediscovery of the Jesus” of the New Testament; he means the Jesus whom he has remodelled after his own liking. And this humanly devised and reconstructed Jesus he wants to make us believe has been “re-discovered” by him, and now asks the world to accept him instead of the Jesus of the New Testament!

A Modernist recently shouted in an address, “Christ is the center and heart of liberal Christianity.” But what Christ? According to his address, he does not mean the Christ of the New Testament (for he girds at the doctrine of the infallible inspiration of the Bible), but the Christ of the Modernist’s own construction. After going through the Bible, and throwing into the discard all the so-called “outworn catagories” and “thought forms,” he accepts just what suits him, and then constructs a Christ out of his own imagination, builds his system of belief about this fanciful being, and then proclaims aloud that liberalism centers about Christ. It is very natural for the human mind to admire very greatly an idea which it has wrought out by its own fine rational processes. But this is a species of self-laudation. It is not the humble and contrite worship of the objective Christ of the New Testament whom the Father sent into the world to save it from sin.

Another housetop proclamation of the Modernist is this: “God is working today.” And he seems to say it as if it were another “discovery” of the liberalists. But the Bible teaches that doctrine from beginning to end. Orthodox people, who have always been careful and devout students of the Bible, have always believed in the divine activity in the world, and all orthodox people believe it today. It is nothing new. Pick up the oldest evangelical theology you can find; go back to Justin Martyr and Ignatius, if you wish; come down through all the centuries; and you will find that the evangelical church has always believed and taught that God is ever working in His cosmos. Why, Christ said, “My Father worketh hitherto, and I work.” Why do Modernists proclaim truisms as if they were fresh discoveries? Is there not a

good deal of the upstart and the novice about this Modernism, whose advocates talk and act as if they were the only “illuminati”? Anyway, it will harm no one to think it over.

A Modernist becomes vocative regarding the divine immanence. He exclaims about it as if it, too, were a fresh “discovery.” But it is not. Orthodox people have always believed in the immanence of God in His world. It is taught everywhere in the Bible, right on the surface in capital letters. “Whither shall I flee from thy presence?” cried the Psalmist. Jesus said, “Lo, I am with you alway even unto the end of the world.” We find the doctrine of the divine omnipresence in the writings of Ignatius (Bishop of Antioch in 69 A. D.) and in those of Irenaeus (202 A. D.). Orthodox Christians have never held the doctrine of an “absentee” God. That was the doctrine of English deism, which spent its force more than a century ago and which was opposed with might and main by the evangelical church. Such great defenders as Butler, Paley, Whateley, Samuel Clark, Lardner, and Bishop Horne broke it down and upheld the doctrine of the divine immanence and the perpetual activity of God. Besides, the deists were all infidels. Then why do the Modernists try to fasten the odium of the deistic view upon the orthodox church? Do they not know better? If they belong to the “intelligensia,” they surely ought to know better.

At a recent meeting distinguished by a good deal of radicalism, a modernistic speaker averred that the purpose of foreign missions was to carry the beautiful “ideals of Jesus” to heathen people. This is another hall-mark of the usual narrowness and one-sidedness of Modernism. It never seems to be able to see the truth and see it whole. No doubt, as a partial result of missionary work, it is well to set forth the ideal life Jesus Himself lived and inculcated for others; but that is only one of the purposes of missionary effort. The main purpose is to carry to heathen people the full gospel of redemption through Jesus Christ. The New Testament says nowhere that Christ came into the world to give people beautiful ideals, although that is implied; it does say distinctly, however, that He came to save people from their sins and restore them to holy fellowship with God. The fact is, until people are saved from sin, it is impossible for them to attain to the ideal life. Dear Mr. Modernist, do try to cure yourself of the habit of always “getting the cart before the horse.”

At the convention above referred to, while nothing is reported to have been said about carrying the gospel to heathen lands to save the people from sin, emphasis was laid again and again upon the idea that the missionary should learn to appreciate the many truths and good things in the religions of the "nationals"—by which was meant the heathen. This again was one-sided. The chief stress should have been laid upon the purpose of Christ's coming into the world—to deliver people from sin; then the other should have been emphasized in due proportion to its importance. But this idea of recognizing the truths in other religions is nothing new. Long years ago we heard missionaries say the same thing. They declared that there were many flashes of truth in the ethnic religions, and that they formed a point of contact for the missionary's appeal. So let not the Modernists think that they have made another "discovery." They simply have not gotten enough information as to what people have been thinking and doing in the past. Such scholarly people ought not to speak the *patois* of the parvenue.

But let us turn from controversy, and engage in something more constructive. A Christian friend, interested in Sunday school work, wrote us some time ago about the proper interpretation of John 3:13: "And no man hath ascended up to heaven but He that descended out of heaven, even the Son of man, who is in heaven." Our friend is troubled over this statement, because the Bible says that at least two other persons, Enoch and Elijah, ascended to heaven without dying bodily. Does this passage in St. John's gospel contradict those Old Testament statements. We have looked up the passage in the Greek, and have also consulted a professor of Greek exegesis in a theological seminary, and find that there are two words that are translated "but"—*ei* and *mē*. These words mean respectively *if* and *not*. Therefore it would be perfectly proper to translate the passage as follows: "And no one hath ascended to heaven if not He that descended out of heaven," etc. As Christ was speaking to Nicodemus of heavenly things, He meant to teach that He alone was competent to teach authoritatively about those things, and if He was not competent, no one else was. And also if He had not both ascended to and descended from heaven, then no one else ever had, and therefore no one could solve the problem of the heavenly birth.

There are other New Testament passages that use those two little Greek words in the sense of "if" and "not," and in which, while they are translated "except" or "unless," may just as well be translated as we have said. In the other instances the word "except" means precisely the same as "if not," whereas in John 3:13 the two translations do not give the same sense. Therefore we believe it would be best to translate our passage literally (that is, "if not"), because such translation will remove every difficulty from the meaning and intent of the verse.

How thankful we should be that the religion of Christ gives assurance and peace to the soul. And it does, for so Christ and His apostles taught, and real Christian experience confirms their teaching. For example, Christ said: "Peace I leave with you; my peace I give unto you." And Paul wrote: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It is only when we have this inner peace that we can really work with a will for our Lord and His people. As long as we are troubled with doubt, we are handicapped; we cannot put our whole soul into our work. The "peace of God that passeth all understanding" does not lead us to lie down in lassitude and false contentment; it forms a solid basis for activity. If an honest man is not sure that the business in which he desires to embark is right, he will hesitate and question until the problem is solved; then if he is sure of its ethical quality, he will throw himself without stint and embarrassment into the enterprise.

A most comforting Bible passage is Gal. 4:4,5: "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." "God sent forth His Son." A God of love whom we can trust and love. "Born of a woman." Truly human, our elder brother, our comrade, one who has a real fellow-feeling for us in all our human joys and sorrows, because He is human. "Born under the law that He might redeem them that are under the law." What a comfort to know that He took our place, suffered the penal consequences of our sins, so that we need not trouble ourselves about them any more, but may love, trust and serve God without fear! Well may we sing, "How condescending and how kind was God's eternal Son!"

Wayside Gleanings



IN view of the widespread and continuous effort which is being made to disparage the capacity and attainments of the late Hon. W. J. Bryan, our friend, Dr. Meek, editor of *Southern Methodist*, thinks it is well to call attention to the high tribute paid him by President Woodrow Wilson when Mr. Bryan was a member of his Cabinet. This statement may be found in *Washington Close-Ups*, a delightfully entertaining and informing book by Mr. Edward G. Lowry, published in 1921, and is as follows:

"Not only have Mr. Bryan's character, his justice, his sincerity, his transparent integrity, his Christian principle, made a deep impression upon all with whom he has dealt but his tact in dealing with men of many sorts, his capacity for business, his mastery of the principle of each matter he has been called upon to deal with, have cleared away many a difficulty. I cannot say what pleasure and profit I, myself, have taken from close association with Mr. Bryan or how thoroughly he has seemed to all of us who were associated with him here to deserve not only our confidence, but our affectionate admiration."

After noting these words Mr. Lowry adds: "That was the testimony of Mr. Woodrow Wilson, who did not bestow his commendation lightly." In the light of this estimate, what a pitiable appearance is given the charge made by some of Mr. Bryan's critics that he investigated nothing thoroughly and knew scarcely anything!

In discussing the prohibition enforcement problem Dr. A. Edwin Keikwin, New York, asks a pointed question: "Will modifying the law make enforcement easier? What liquor law was ever easy of enforcement?" There is only one answer to these questions.

The library of R. B. Adam, of Buffalo, was lately sold from the Anderson Galleries in New York City. The rare edition of John Milton's "Comus," first presented in 1634, went to a Philadelphia capitalist, a bibliographer, at \$11,500. The same purchaser paid \$106,000 for a rare Guttenberg Bible just a few days before, at another sale, and for Milton's "Lycidas," \$5,900. From the Adam library books were sold as follows: The Britwell copy of the first edition of "Paradise

Lost" to the Brick Row Book Co. for \$10,000; a first edition of Shakespeare's "Poems" for \$5,300; a copy of the first edition of Spenser's "The Faerie Queene," for \$3,900, and a first edition of Dickens' "Pickwick Papers," for \$4,000.

In Atlanta, Boston and Pittsburgh business men are forming clubs and giving money and spare time to the task of getting other business and professional men to join churches. Atlanta is the home of a real estate operator, Martin Thrower, who is president of the Men's Evangelistic Clubs of America. In that city teams of men have been formed, each consisting of one expert and one beginner, who go out, after the manner of people who secure gifts of money. In Pittsburgh Protestants have inaugurated what they call retreats, which are held after the manner of Catholic retreats.

The National Board of Fire Underwriters sounds a note of warning to churches. They say five church buildings are burned every day of the year, entailing a loss of \$6,000,000 a year; that many churches are carelessly built, so as to make them very dangerous in case of fire; that few of them have fire extinguishers of any kind; that business-like attention should be given to proper insurance of such buildings.

The Salvation Army reports 130,000 converts in India and 13,000 in Japan. This work was accomplished in the face of great obstacles.

The Epworth League of the Methodist Episcopal Church has 735,000 members and 18,000 chapters in as many churches in the United States.

Yes, the papers report it actually happened—a vaudeville show in the First Baptist Church, Erie, Pa., Oliver C. Horsman, pastor! The show took the place of the regular Sunday evening service. The church was crowded and the offering was probably the largest in the history of the church. Reports say the crowd finally filed out, chattering about the innovation. And well they might! For some reason it was not repeated the following Sunday evening, as expected! Instead a sign was posted saying the Sunday evening vaudeville performances were discontinued for the time being. No wonder sickness overtook pastor Horsman the week following the performance!

The Batangi, a race of natives who live in the Belgian Congo and who hunt the chimpanzee for food, believe that apes descended from men, according to Rev. R. H. Graham,

Baptist missionary, who spent nearly 40 years in that region. A Batangi chief explained their view to the missionary in the following words: "In many ages past the ape's ancestors were men. They got into debt, and made many enemies. So they ran away to the forest and refused to speak. Ever since they have remained degenerate men. We are better and prouder than the apes. Therefore, we eat them."

The Doukhobors of Canada will sell their possessions and return to Russia. The reason given is interference with religious freedom. Negotiations have been concluded at Kam-laka, Saskatchewan, for the sale outright of the Doukhobor settlement there of 50,000 acres, with household furniture and farm implements, for \$1,250,000. The 2,500 inhabitants of the land, which will be re-peopled with Ukrainians, will return immediately to Russia.

Mrs. Henry Kern, of Waukegan, Ill., believes she owns the smallest Bible in the world. It is printed on the thinnest of India paper, and is scarcely one-fourth of an inch thick. It is claimed that an ordinary postage stamp would cover two such Bibles. The volume is even smaller than a man's fingernail. Although the type is so fine that no word can be read by the naked eye, under a powerful magnifying glass the printing stands out clear and every word can be read. The complete New Testament is contained in the Lilliputian volume.

Darwin believed that the beautiful plumage of birds is due to sexual selection. According to his theory, the beautiful bird has a better chance to win a desirable mate. The soundness of this part of Darwin's theory of evolution has been questioned by many scientists for years. Dr. Erhard, of Munich, Germany, has been making some investigations, the result of which indicate that Darwin was wrong on this point. His experiments tend to show that colors mean little if anything to birds. He has spent much time experimenting with the sight of birds at the eye-clinic of the University of Munich. Birds which fly in the daytime, he found, see everything in a bright red-orange light. They are but slightly sensitive to the short waves of light that make blue and violet visible. On the other hand, Dr. Erhard

found that night birds are more or less insensible to red and other colors at that end of the spectrum.

The difference in vision between day and night birds is due to tiny globules of oil in the retinas of the eyes, according to the scientist. The globules in the day birds range in color from neutral to red, orange and yellow; those in the birds which are active at night are blue-green. These, which act as color screens, determine the color sense of the birds.

The new church, to take the place of the Park Avenue Baptist Church, of which Dr. Harry Emerson Fosdick is the pastor and John D. Rockefeller, Jr., one of the principal members, is to cost upward of \$4,000,000, according to press reports. Of this Mr. Rockefeller is to give \$1,750,000 and another \$1,750,000 is expected from the sale of the present Park Avenue Church. Work will not begin before next summer and two years will be necessary for completion of the building. The tower of this building, which will rise 300 feet into the air, will be a memorial to Mr. Rockefeller's mother. The nave of the church will seat 2,500 people.

General Chang Tze-kiang, one of General Feng's leading officers, has recently purchased from the Society's China agency 8,000 copies of the Christian Scriptures for distribution among the officers in his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency. The volumes contain, at the request of General Chang, a personally inscribed presentation statement written by the general himself.

Dr. William Bateson, the noted scientist, died on February 8, at the age of 66 years.

The archbishop of Canterbury has appointed a committee composed of six physicians and six clergymen to investigate the whole subject of faith healing.

And now even modernists seem displeased with the preachments of Mr. Burbank in a Congregational church pulpit in San Francisco, and say some really unpleasant things about him. But Dr. T. W. Callaway, of Chattanooga, thinks there are others! He says: "We have infinitely more respect for the infidels, Messrs. Edison and Burbank, than we have for the Congregational church in California that permitted Burbank to defile the sanctuary with his blatant blasphemy and crucify Christ afresh in the home of his sup-

posed friends; or the ministers in Protestant pulpits who hold to the same belief, and yet, for the sake of the loaves and fishes, prostitute their high calling as ambassadors of Christ by making Him the son of an outcast woman." Serves him right. Serves whom right? Him!

A complete copy of the Bible on a single strip of paper has been made by a Japanese

Christian missionary, Dr. Ishizuka. The paper scroll is about 110 inches long and 30 inches broad. The strip can be read, but only with the aid of a magnifying glass. The text is in Japanese, more than 1,000,000 characters covering the scroll. It required four years and three months to complete.

THE ARENA

The Practical Value of the Doctrine of the Trinity

By Professor John Alfred Faulkner, D.D., Madison, New Jersey



FROM various quarters it has come to me that the doctrine of the Trinity, *viz.*, that God exists in three subsistences or so-called Persons which we name Father, Son and Holy Spirit—has lost its power over many men, even including many ministers, in our so-called orthodox churches. In fact, Dr. George A. Gordon, pastor of the New Old South Congregational Church in Boston, said that he and former President Tucker of Dartmouth College, are the only ministers whom he knows—I suppose in Congregational circles—who believe in the Trinity.

A dear friend of mine, formerly a Methodist, now a Congregationalist minister, though not in pastoral charge for many years, I asked in a letter what he still thought as to the Trinity. This is what he wrote in reply:

"If the doctrine of the Trinity had not been formulated till today, I think it would never find form at all. You know how, why, and when, it was formulated. You know that it assumed form in the midst of theosophic and gnostic speculations. Occult conceptions foreign to our experience and alien to the Christian temper find expression in it." (Of course I could not admit either this or the following statement. But my object here is not to refute what my friend says, but to quote him as a witness.) "In the eternal begetting of the Son and the perpetual procession of the Spirit from the Father and the Son we are in the midst of images that have no explanatory power. If this be so, what purpose can they serve? Even in my most orthodox days I always had to receive the doctrine of the Trinity like a little child who is told to 'open your mouth and shut your eyes, and I'll give you something to make you wise.' The doctrine as set forth in the so-called Athanasian creed is a metaphysical puzzle that no man can solve to save his soul, and yet it condemns his soul to everlasting destruction unless he believes it. In respect to this doctrine I feel as Omar Khayyam puts it in reference to other teachings:

'Myself when young did eager frequent
Doctor and saint and heard great argument
About it and about; but evermore
Came out by the same door wherein I went.'

What there is in simply going in and coming out by the same door I fail to see.

"All this pother comes of trying to be wise above what is written, or rather trying to interpret and formulate literally what has been given to us suggestively and not literally." Thus my friend.

If there is, then, this widespread doubt and uncertainty even among ministers in churches that have always been considered Trinitarian, how long will it be before that doubt seizes hold of laymen? In fact, a ministerial friend told me that laymen do not care much about these doctrines anyway, that they have slipped away from them, that they no longer make an appeal.

Now it is my thought not to prove the doctrine of the Trinity, except as indirectly its value may help to prove it, but to ask ourselves the question: Has the doctrine any practical value? Has it religious worth? As a young college fellow who was thinking of coming to Drew wrote to a friend who was already there, "Are the Profs. any good?" So I ask in reference to this doctrine of the Trinity, Is it any good? Do not let this truth slip out of your heart and life, dear reader, until at least you have considered whether you can afford to loose it, whether it is not too valuable to let go.

I say then, first, that the doctrine of the Trinity is valuable because it helps our faith in God himself. Of course all thoughtful and reasonable men who believe in God at all, and all religions worthy of the name, believe in only one God. It is as impossible to believe in two or more Gods as it is impossible to believe in two or more oneselves. You are yourself

and no other, and there can be no other. Just so with God.

Now, the doctrine of the Trinity does not say there are three Gods, but that though there is only one God, this God is more than simply an arithmetically one God; that is, he is complex, he has a large life, his nature has three sides revealed to us as Father, Son and Holy Spirit; there is a depth and variety of being God which has to be expressed in this way. In other words, God is a unit but he is a complex unit; one, but in that oneness manifold.

Now, to me this is a thought of great preciousness. It helps my faith in God himself. Here is a great man or woman. What is it that makes the greatness? It is the reach of the nature, the depth of it, the manifoldness, simple yet complex, so that the more you know of the nature of that man or woman, the more you see to admire, the more you see to revere. Of a great man you will sometimes hear it said, That man seems to be three men. That is, his nature is so rich, so deep, its powers so varied, he seems to exist in a threefold life.

Take, for instance, a man who left us not long ago, Edmund Clarence Stedman. There was his nature or life as a man among men, in his home and family, among his friends; how fine, how true there. Then there was his nature as a business man, as a great banker. And then there was the third person in him, so to speak, Stedman as a poet, as a man of letters, as a historian of literature.

Or, more striking still, take the case of John Fiske. First, the man among men, who loves his flagon of beer; second, his profession—a librarian; third, his metaphysical side—a philosopher, so accomplished as though he dwelt in that world alone; and fourth, as a historian—one of the greatest in American literature; fifth, a musician; a kind of fivefold personality.

I do not refer to actual cases of double or triple personalities where two or more people dwell in one person, of which present day psychologists tell, because these cases are abnormal. But certainly when we strike this mysterious region of personality, he who dogmatically says there can be no Trinity there, has a lesson to learn in intellectual humility.

I do not mean that this kind of multiform personality explains the Trinity; it illustrates it, it helps us to see it. The great man is one, but he is more than that one,—his nature rich, varied, complex. So it is with God,—one, but in that oneness of life a fulness of being that it eternally satisfying. For me to go back to

the Unitarian conception of God,—one but in that oneness blank and barren,—would be to take my God out of the heavens, out of my heart, out of the reverence, out of the intellectual life of the world.

There is another side to this. We have been lately considering Calvin. Did you ever think what was the real trouble with Calvin? I mean in regard to that doctrine usually associated with his name. Was it not this: He thought of God as Will, as Power, as Ruler. Now, that is all right, God is all these.

But because Calvin did not get hold of the other truth that God is also Father, that in the inmost nature of God, you must think of him as Father, that out from his inmost life there is ever being begotten the Son, that is, that God is also love, that it is just as truly his nature to love as it is to rule, I say that if Calvin had really gotten hold in his heart of hearts of the doctrine of the Trinity, he would not have frozen the spirits of men with that doctrine which darkened the face of God and shut out his kindly light.

The trouble with Calvin was that he considered the world, man, from the essentially Unitarian point of view, from God alone, from God without Christ, from God not as Father, and so he thinks of God as parcelling out the fates of men with the coldness of a mechanic selecting pieces of iron or steel for his engine. Calvin forgot that the Christian idea is that God made the world in, through, and for the Son, that God never thinks of men except as Father of the Son, and therefore He desires all men to be saved, because all are made in the image of Him who is the Father.

Oh, it makes my heart bleed when I think how theologians have made men and women sad whom God did not make sad by their truncated teaching, their unconscious Unitarianism—God as will, God as Sovereign, and men as pawns on a chessboard, not realizing that the Eternal God thinks of men only as Father of the Eternal Son.

This brings me to the thought that the doctrine of the Trinity is valuable as helping us rightly to estimate man. The Son of God is the first born among many brethren (Rom. 8:29); the Son looked forward to many sons (Heb. 2:10); because he was incarnated in our race, therefore our race is in a sense deified, it is looked upon as a saved and glorified race. This thought saves us from too dark a view of man, from an exaggerated and one-sided doctrine of depravity.

I am often tempted to despair of my fellow man, when I read of so much political and social corruption, of so much sin, of so much crime; it is hard to keep my faith in man. But it is as wrong to lose faith in man as it is to lose faith in God. No true Trinitarian can do either. The incarnation saves him from pessimism, because it makes him see humanity as such, men as a whole, saved. Individual men may reject the light, but no man can have the full Trinitarian faith without the gladness of a great hope: the humanity in whom the Eternal Son was incarnated taken with him into the Eternal Light.

This thought leads me to say, also, that the doctrine of the Trinity has immense practical value on account of the impetus it gives Christian workers in saving men. The Trinity is rather a truth for salvation than a truth of speculation or for speculation. If you will notice the passages in the New Testament where it is taught you will see that almost always it has to do with salvation, with the practical needs of man, with the work of bringing men to God. I think there is only one passage in the New Testament which announces the Trinity as a bare speculative truth. There are three that bear record in heaven—the Father, the Word, and the Holy Spirit, and these three are one (John 5:7). But everybody knows that that passage is spurious, and it is therefore omitted in all reliable texts and translations.

The first place perhaps where the Trinity is mentioned in plain terms as such is Matt. 28:19, and there it is mentioned in connection with the work of bringing disciples to Jesus, and with the ordinance which seals and sets forth their salvation (Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, of the Son, and of the Holy Spirit).

The first mention in Acts is in connection with the results of salvation achieved by Christ (being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear, 2,33). There is "one body and one Spirit, even as also ye are called in the hope of your calling; one Lord, one faith, one baptism, one God and Father of all. Eph. 4:4-6.

See also Eph. 2:18-22 (access in one Spirit unto the Father—Christ Jesus the chief cornerstone—habitation of God in the Spirit); 1:2 (Grace to you and peace from God our Father and the Lord Jesus Christ), and verse

13 (sealed with the Holy Spirit of promise); 5:18-20 (filled with the Spirit—giving thanks—in the name of our Lord Jesus Christ to God even the Father); 2 Thess. 2:13 (bound to give thanks to God for your brethren, beloved in the Lord, for that God chose you unto sanctification of the Spirit); Jude 20 (praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life); 1 Peter 1:2 (according to foreknowledge of God the Father in sanctification of the Spirit unto obedience and sprinkling of the blood of Christ); 1 Cor. 6:11 (justified in the name of the Lord Jesus Christ and in the Spirit of our God).

All these and other passages teach us that the Trinity is a truth of tremendous practical value, because it is a truth of salvation. It is inwrought as a part of the whole work of God to save men. Men can be saved because they are made in the image of the eternal Son. He that saves them is that Son himself, who came out from the Father for this very thing, and thus lays the foundation for their salvation sure and steadfast in the very being of God himself.

I found some words in Phillips Brooks's Trinity Sunday sermon on the text "For through Him we both have access in one Spirit unto the Father" (Eph. 2:18), and they are so good that I must quote them. He says that equally clear with the fact that man is separated from God is the other fact that in Him, in Jesus of Nazareth, appeared the mediator by whom was to be the atonement.

"His was the life and nature who, standing between the Godhood and the manhood, was to bring the help and make the firm bright road over which blessing and prayer might pass and repass with confident golden feet forever. And then the question is,—and when we ask it thus it becomes so much more than a dry problem of theology; it is a question for live anxious men to ask with faces full of eagerness,—out of which nature came that Mediator? Out of which side of the chasm sprang the bridge, leaping forth toward the other? Evidently on both sides that bridge is bedded deep and clings with tenacity which shows how it belongs there. He is both human and divine. But from which side did the bridge spring? Who moved toward the reconciliation? Was it some towering man, who, going beyond his brothers, overlooked the battlements of heaven, and saw the place in the divine heart where man belongs, and then came back and bade his brethren follow him and led them with him into the home of a father, who, reluctant and forgetful sat without effort till his children found their way to him? It is the most precious part of our belief that it was with God that the activity began. It is the very soul of the Gospel, as I read it, that the Father's

heart, sitting above in his holiness, yearns for us as we lay down here in our sin. And when there was no man to make an intercession he sent His Son to tell us of His love and to live with us, to die for us, to lay His life like a strong bridge out from the divine side of existence, over which we might walk back into the divinity where we belonged. Through him we have access to the Father. As the end was divine so the method is divine. As it is to God that we come so it is God who brings us there. I can think nothing else without dishonoring the timeless quenchless love of God." *Sermons, first series, N. Y. 1878, 13th thousand, 1884, pp. 237-8.* Nor can I, Phillips Brooks.

I do not know how it is with you, gentle reader, but I must confess that it is this which makes the doctrine of the Trinity so precious to my own thinking and feeling; that it was the everlasting God himself whose arms lifted us up out of the miry clay. Do you say the Trinity is a far-away speculative truth spun by theologians to satisfy some fancied intellectual necessity? I tell you it is the most practical truth in the world, the demand of the heart even more perhaps than the head.

"But my heart," said Charles Kingsley in a letter to Thomas Cooper, "but my heart, Cooper, demands the Trinity as much as my reason. I want to be sure that *God* cares for me, that *God* is a Father, that *God* interfered, stooped, sacrificed himself for us. I do not merely want to love—a Christ, some creation or emanation of God,—whose will and character for aught I know may be different from God. I want to love and have the absolute abysmal God himself, and none other will satisfy me—and in the doctrine of the Son co-equal and co-eternal, sent by, sacrificed by, his Father, that he might do his Father's will, I find it—and no puzzling texts like those you quote shall rob me of that rest of my heart, that He is the exact counterpart of Him in whom we live and move and have our being. The texts are few and only two after all, and on them I wait for delight as I do on many more; meanwhile I say boldly if the doctrine be not in the Bible it ought to be, for the whole spiritual nature of man cries out for it." *Charles Kingsley, His Letters and Memoirs of his Life. By his Widow L. 1876, 10th ed. '78 i. 397.*

And this is the reason why a Unitarian religion has no hope for mankind. Take Mohammedanism—perhaps the only logical Unitarian faith. It has good features, but on the whole what a cold, dead, cruel, religion, with no power to save, none to console, none to lift up, holding its people in a vise of conservatism and its women in a night of despair. And yet it honors Christ. He is a great prophet, the greatest in some respects that ever lived,—but he is not the Son of God, only the chief of men, the miracle worker of Palestine.

So Mohammedanism has a God who is not eternal Father, that is, no real God at all,

and so it has no Christ as He is, no salvation, no pity, no love, no agencies of world-wide relief, no hope for the world. From that learn the practical value of the doctrine of the Trinity.

Notice this also: men who have labored to save others, and who have succeeded in saving others,—the Christian workers, the pastors, the evangelists, the men who have made this old earth blossom as the garden, who have sent tides of regenerating life down among the lost bearing them upwards to higher things, who have changed whole communities, and whole nations,—these men have not only believed the doctrine of the Trinity, but it has been the very light of their life.

You could no more, for instance, imagine John Wesley doing the work he did for the British Islands without believing that in Christ he had an absolutely divine Saviour than you can think of Benjamin Franklin doing the work he did for the American colonies without believing that those colonies ought to be free and independent.

Nor could you think it of Charles Wesley, whose hymns are saturated through with the thought of the deity of Christ; nor Fletcher, nor any of that band who saved English religion.

Think of the revival work of the American Methodists without belief in the deity of the Lord! You might as well think of a fire starting from water. So with all the men like them, preachers who bring men to God, mission workers, slum workers, foreign missionaries.

It is because these men go with absolute confidence to the lost man, to the heathen, to any one and every one, and looking into his eyes, say to him: Are you tired of your sins? Are you sorry for them? Then look to Christ, believe him, and you will be saved.

Yes, he can say that to him with the absolute confidence that if the sinner thus repents and believes he is a saved man. But can't he tell the sinner to believe in God? Yes. But the sinner says, Who is God? Where is He? The mighty rose at dawn? The glow of an evening sky? He whose voice is in the hurricane? He who inspires the poets and prophets? The sinner might respond to him in the fine sonnet of Henry Kirke White.

What art Thou, Mighty One! Where is thy seat?
Thou broodest in the calm that cheers the lands,
And dost bear within thy awful hands
The rolling thunders and the lightning fleet;
Stern in thy dark wrought car of cloud and wind
Thou guid'st the northern storm at night's dead noon,

Or, on the red wing of the fierce monsoon,
Disturbst the sleeping giant of the Ind.
In the drear silence of the polar span
Dost thou repose? or in the solitude
Of sultry tracts, where the lone caravan
Hears nightly the tiger's hungry brood?
Vain thought! the confines of this throne to trace
Who glows through all the fields of boundless
space.

Then the worker says: Your God is Christ, He who said, come unto me all ye that labor and are heavy laden and I will give you rest. He wrestled for you in Gethsemane. He bore your sins upon Golgotha. Get hold of Him and you have gotten hold of God. Believe on Him and you are a new man.

And so the practical value of the doctrine of the Trinity is that it is the faith of experience, the faith that we know as saved men. That God redeemed us and not man, that no one but God can give us life eternal, that believing in Christ we have this life, that the movements, the impulses, the leadings, that have thus bound us to God are from Him, that is, that we believe in the Holy Spirit,—this we know, this we feel.

After explaining his Trinitarian faith to his Unitarian father and showing the reasonableness of it, Frederick Denison Maurice says:

"This, my dear father, is my faith. It is one about which I should be most able to write to you or talk with you. There may be a hundred thousand simpler faiths. It is simpler to believe in the Great Spirit with the North American Indians; it is simpler to worship wood and stone; but what is the worth of simplicity if it does not account for facts which we know; if it does not satisfy wants which we feel; if it does not lead us to the truth which we desire."

Two or three other things before I close. The doctrine of the Trinity is valuable because it helps us believe in the better day coming, that is, that the Spirit working in history,

the Spirit prompting the hearts of men to nobler things, is the Spirit of God. It is valuable because it alone explains the great saints,—men who were passionately devoted to God because they loved and adored Christ with all their hearts. Maurice called it the "center of all my belief, the rest of my spirit."

The doctrine of the Trinity is valuable because it saves religion from becoming hardened into a cold philanthropy or into an intellectual protest, instead of being an evangel of good news, a warm current of life and salvation.

And, finally, it is valuable because it alone explains the strange fascination of Jesus, and His unparalleled power over human souls. You cannot take Jesus out of the life, out of the inmost being, of the Father, without taking away the key which explains Him. Why is it that He draws you and melts you and shames you and lifts you as no other man? You pass by the great saints on the other side. Edwards has nothing for you, Wesley leaves you cold,—all that they and others have for us they got from Christ. In your deeper moments they all fade away—Christ only is left. Why is this? At the bottom it is simply this: Wesley was man and Christ was God. But notice: It is through His manhood that you came to know him as divine. This is the miracle of history. Begin with the Son of man and you come to the Son of God. Study the man Jesus, and you come to love Him as man, then to adore Him as God. Then you are God's. And this is the practical value of the doctrine of the Trinity.

NOTE. See the *Life of Frederick Denison Maurice*, edited by his son. N. Y. 1884, i. 137. See some striking remarks of Frederick W. Robertson on the study of Christ's humanity leading to his divinity in his *Life and Letters*, p. 320, Madison, N. J.

Easter---Its Origin, History and Lessons

By William H. Bates, D.D., Greeley, Colorado



HE word in this passage translated *Easter* is used in the New Testament twenty-nine times, and in every place but this is translated *passover*. It should be so translated here. The Revisers so render it.

But our mistranslation, made some 250 years ago, is the expression of a historic fact, viz., that the ancient Jewish festival of the passover did in the early church give place to, and was superseded by, the Christian festival of Easter. It was at the time of the Jewish

passover that Christ was crucified and rose again from the dead. The typology of the passover, the slaying of the sacrificial lamb, and other parts of the service, have their fulfillment in Christ. Indeed the Apostle Paul (1 Cor. 5:7) says, "For even Christ our passover is sacrificed for us."

Easter is the oldest and greatest annual festival of the church. We cannot say when it was instituted. Probably it never was instituted by any formal ecclesiastical act. It doubtless grew up, just as the Christian Sab-

bath grew up. The Jewish Christians, after their conversion, observed the Jewish Sabbath just as they had done before; and they also observed the first day of the week, the day on which our Lord rose from the dead, as the Lord's day. There was the observance of both days side by side.

As the Lord's day was a weekly celebration of Christ's resurrection, so the passover time would afford occasion for a great annual celebration of the same event. Though we cannot point to the time when the passover was first observed as a Christian, or Easter, festival, it is a fact that we can trace back historically and find it already in existence in the first century.

It is on record that Polycarp, who was a personal disciple of the Apostle John, had a dispute with Anicet of Rome, as to the time of the festival, each claiming for the points wherein he differed from the other, the practice of the apostles (*Schaff. Ch. Hist. I.*, 129, 375). It is quite likely that Easter has the sanction of apostolic authority.

Several derivations of the word Easter have been given. The one most generally accepted is, that it comes from the saxon word *Oster*, which means, to raise. Another connects it with the Anglo-Saxon goddess Eastr, the goddess of love, whose festival was held in April, the spring-tide of the year, when vegetation was being awakened to, and rising in, a new life. Another connects it with the East and sunrise (*Schaff I.* 373). The idea is the same in all, the symbolism being applied to the raising of Christ from the dead, and bringing new light, life and joy to the world. The Easter festival is emphatically a joyous festival, the darkness and sorrow of the grave giving place to the gladness of the resurrection.

Controversies—sometimes violent controversies—sprang up in the early church in regard to this festival;—not the fact of it, but the time of its observance. Victor, a Roman bishop (A. D. 196), went so far as to brand the Asiatics, who differed from him, as heretics, and he threatened to excommunicate them, from the consummation of which folly the protest of Irenaeus saved him.

To settle these disputes was the second main object (*Schaff II.* 405) of the first ecumenical council, the council of Nice, in the year 325. Then it was decreed that this great feast should everywhere be observed on one and the same day, and that not upon the precise day of the Jewish passover, Friday, but upon Sun-

day, and this the Sunday following the first full moon after the spring equinox.

The time of the equinox was fixed upon the twenty-first of March; and accordingly, because of the varying time at which the moon becomes full,—the lunar month and the civil month not being coincident—Easter may fall on any Sunday between the twenty-second of March and the twenty-fifth of April.

This, being the oldest and most important of the church festivals, became the occasion with respect to which other observances ranged themselves. Some time during the first three centuries, it came to be preceded by a period of repentance and fasting. While the fasting was at first a free will act, it gradually assumed the character of a fixed custom, and at length was made an ordinance of the church.

Much difference prevailed as to the length of the period, until Gregory I., about the year 600, fixed it at forty days. This was in imitation of the forty days' fasting of Jesus in the wilderness, which itself was put in typical connection with the forty days' fasting of Moses and Elijah, and the forty years' wandering of the children of Israel.

The lengthy, or Lenten, period of fasting, was made to culminate in what was called the Great, or Silent, or Holy Week, especially devoted to the commemoration of the passion and death of Jesus, and distinguished by daily public worship, rigid fasting and deep silence.

This week, again, had its prominent days. First, Palm Sunday, which, in the Eastern (or Greek) Church since the fourth century, and in the Western (or Latin) Church since the sixth century, has been observed in memory of the entry of Jesus into Jerusalem for his enthronement on the cross.

Next followed Maundy Thursday—(the English word *Maundy* is derived from *maunds*, or baskets, in which, on that day, the king of England distributed alms to certain poor at Whitehall: *maund* is connected with the Latin *mendicare*, and the French *mendier*, to beg)—next followed Maundy Thursday, in commemoration of the institution of the Lord's Supper, which on this day was observed in the evening, and was usually connected with a love-feast, and also with foot-washing.

The Friday of the Holy Week was distinguished from all others as Good Friday, the day of the Saviour's death; the day of the deepest penance and fasting of the year, stripped of all Sunday splendor and liturgical

pomp, the story of the passion read, and instead of church hymns, nothing but penitential psalms sung. Finally, the Great Sabbath, the day of the Lord's repose in the grave, the favorite day in all the year for the administration of baptism as symbolizing participation in the death of Christ.

In the evening of the Great Sabbath began the Easter Vigils, which continued with Scripture reading, singing and prayer to the dawn of Easter morning, and formed the solemn transition from what was called the feast of the crucifixion to the feast of the resurrection; from the deep sorrow of penitence over the death of Jesus to the joy of faith in the resurrection of the Prince of life. All Christians, and even many pagans, poured into the church with lights, to watch there for the morning of the resurrection.

Schaff, in his *Church History*, tells us, beside such facts as the foregoing, that "on this night the cities were splendidly illuminated, and transfigured in a sea of fire; about midnight a solemn procession surrounded the church, and then triumphantly entered again into the 'holy gates' to celebrate Easter. According to an ancient tradition, it was expected that on Easter night Christ would come again to judge the world."

The festival itself began with the jubilant salutation, still practiced in the Russian church, "The Lord is risen," to which was returned the joyful response, "He is risen indeed." Then followed the holy kiss of brotherhood sealing the newly fastened bond of love in Christ. Thus was ushered in the grandest and most joyful of all the festivals of the year.

Thus we see the origin of Easter, and in part the development of the cycle of church days depending upon it.

There are those who object to the observance of Easter. It is plain, from the foregoing, that such objection to the oldest Christian festival next to the Christian Sabbath, and which doubtless has the sanction of the apostles; for Polycarp, the disciple of St. John, before alluded to, in his dispute with Anicet, "appealed to the circumstance that he had sat down at a Paschal feast with the Apostle John himself" (*Kurtz's Ch. Hist. I. p. 118*); and it has continued in the Christian Church down to the present.

I suspect the ground of the objection to be because the observance is thought to savor of ritualism, or liturgical forms of worship. The observance of these days I have mentioned becomes, so to speak, a chronological confession

of faith, bringing out with the distinctness of an object lesson the most important articles of Christian belief, and continually recalling to the popular mind the most important events upon which our salvation rests.

Easter speaks of Christ risen from the dead. Said the apostle Paul, "if Christ be not risen, then is our preaching vain: your faith is also vain, ye are yet in your sins" (1 Cor. 15: 14-17). He frankly confesses that the validity of Christianity rests upon the resurrection of Christ.

Is His resurrection a fact, or is it not? If it is a fact, Christianity stands: if not it falls. Skeptics and infidels, seeing this, have made some of their heaviest assaults upon the resurrection. Easter, year by year, speaks, powerfully speaks, of this fact. It thrusts into the face and eyes of the world, forcing upon the world's attention, this great article of Christian belief.

How can a man, who has not come to faith, help asking, "Is it true, or not?" Possibly he may feel compelled to answer the question to himself. Suppose he says it is not true. Then something else follows. It follows that the Christianity that rests upon the resurrection of Christ is a delusion, a fraud, a lie; and that a lie has produced all the beneficent results in the world that we see growing out of Christianity: it follows that all the scholars through the Christian centuries, whether clerical or lay, many of them in the legal profession as well as in the ministry, embracing the keenest, profoundest minds the world has seen, who have searched this question through and through and have heartily believed it, were mistaken, or worse, and that the great masses of Christians are dupes. A denial of the resurrection of Christ involves the assertion of this.

Suppose he is not willing to assume so absurd a position, nor yet willing to accept the resurrection because others believe it, but begins, honestly and candidly, to inquire for himself. Let me give you a fact; and here will emerge our first lesson.

Dr. Nott, the famous president of Union College, was once a pastor in Albany. On a certain occasion he announced a series of sermons on the resurrection of Christ, which he preached on six successive Sundays. To his great surprise and gratification he noticed, at every sermon, the presence of a man, then one of the most conspicuous at the Capitol,—Brockholst Livingston, eminent as a jurist, and confessedly at the head of the legal profession in the state.

The preacher quietly pursued his purpose, courageously attempting to cover the whole ground, enough at all events to show that he was ready to push on as far as the strict argument could be made to go. He adduced proofs; he answered objections; he analyzed the chief priest's lying story; he measured the evidence for honesty in the disciples,—*i.e.* he treated the entire narrative in the Gospels as if it were a case in intricate jurisprudence; and then he drew the conclusion, and sought to urge it instantly with all the power he possessed, *viz.*, the conclusion that the Christian religion was grounded in truth, and had unalterable claims for acceptance upon every thinking man, and that if he neglected it he stood in jeopardy every hour.

At the close of the series, Mr. Livingston lingered in the aisle to speak with the minister. He gracefully expressed his gratification at so luminous a treatment of the subject. Said he, in substance, "I am a lawyer, and accustomed to such discussions, and I admit you have made out your case incontrovertibly; but," added the jurist, "this case demands a verdict. It cannot be left so. It is not merely an intellectual conflict you have been waging: it carries a world of life in its train; for if Jesus of Nazareth rose from the dead in Judea, then the religion He came to establish is true, and every man's duty is plain to accept its precepts, and order his conduct by them."

The clear-sighted, honest lawyer accepted the verdict which his own conscientious judgment had rendered: he at once became a devout Christian, and that, too, at a time when skepticism and infidelity were more rampant than now.

Christ *is risen* from the dead. Christianity *is true*. Our duty is plain to accept its precepts and order our conduct by them.

We may learn for a second lesson that Easter is a prophecy and a promise of joy to the world.

We can hardly conceive of gloom more profound than that of the apostles at, and just after, the crucifixion. Theirs was indeed a black Friday. It seems strange that our Lord's promise of His resurrection had made no impression upon them, as it evidently had not.

There is little reason to suppose that any of the disciples had the slightest expectation of the event which happened on the first Easter morning. The Messiah in whom they had hoped had died. There must have been a terrible mistake somewhere. All hope was gone. Dazed, stunned, they simply waited.

But while they waited, the portals of the

grave opened, the bonds of death were broken, and Jesus walked forth the Almighty victor over death and the grave. They could hardly believe their senses. Yet it was true. With the knowledge that Christ had risen there came a joy as of a new life. That rising is evermore a prophecy and promise of joy to the world.

If we look at the history of the church we can see the old experience repeated. There has been a succession of sorrow seasons followed by joy. There were the ten periods of persecution under the Roman emperors, each followed by a period of grateful relief. An age of corruption has been followed by an age of reformation. An era of lethargy has been followed by an era of activity. Almost all work for Christ has passed through a period of hopelessness before success came.

And how the experience of the church as a whole has been repeated in the experience of individuals. Few are the lives that do not have in them a lenten sorrow, a crucifixion, and a grave. Thank God that to each there may be a rising Easter life and joy.

We must not fail to remember that God's promises are not indiscriminate and unconditional. We read in Rom. 1:4 that "Christ was declared to be the Son of God with power by the resurrection from the dead." His resurrection was by divine power. Our Easter risings can only be through divine power.

The condition of divine power working in our behalf is that we also be the sons of God. Then our Easter, our salvation out of sin, our relief out of distress, our joy out of sorrow, our life out of death, will follow as surely as the resurrection of Christ followed His entombment. Of this, Christ's resurrection is a prophecy and a promise.

A third, and final, lesson Easter may teach us, is that of our own resurrection. That is a fine figure and argument both, which the Apostle Paul uses in 1 Cor. 15, where he says, "now is Christ risen from the dead and become the first-fruits of them that slept" and also, "Christ the first-fruits; afterward they that are Christ's at his coming" (vs. 20,23). You remember that under the old Jewish law, God claimed the first-fruits both of flock and field. The Jews were prohibited from gathering in the harvest until they had offered to God the new sheaf, nor could they bake bread from the new wheat for their own use until the new loaves had been offered upon the altar. The presentation came to be a solemn and festive ceremony. And these first-fruits gave notice to all who beheld them that the

general harvest would soon be gathered in.

Christ is the first-fruits of the resurrection harvest. The whole shall be gathered. The first-fruits secured, the harvest shall not be left to perish in the grave.

Said he to His disciples, "because I live, ye shall live also" (John 14: 19). And it is also written that "if we believe that Jesus died

and rose again, even so them also which sleep in Jesus shall God bring with Him" (1 Thess. 4: 14), "knowing that He which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you" (2 Cor. 4: 14). The risen Christ is a pledge of a risen and glorified Christian, and of a risen and glorified church.

Vestigial Organs

Are They Heirlooms of Man's Animal Pedigree?

By Arthur I. Brown, M.D., C.M., F.R.C.S.E., Vancouver, B. C.



ROFESSOR CHARLES HILL-
TOUT, one of the best known anthropologists of America, and a friend of the writer, will shortly publish a book, entitled "Organic Evolution." He has kindly allowed us to read the manuscript and has asked us to answer two arguments which he considers of great importance, and which occupy the closing pages of his able treatise. These are "Vestigial Organs" and the "Blood-Serum Test."

The "Vestigial Organ" argument has long been used by the evolutionist, while the Blood-Serum Test is of later origin. They are both quite unconvincing as evidence for evolution, and are easily disposed of. In this article we shall consider *seriatim* the points in Chapter XXII of Professor Hill-Tout's book, relating to the first subject.

The author begins by calling attention to the fact that occasionally a human baby "is born with a hairy body like an ape," or "with webbed fingers" like frogs. Why a hairy body like an ape? Why not like a horse, a cow, a dog, or any other hairy animal? He has forgotten that *every* baby is born with a hairy body, the hair follicles being distributed over the entire epidermis. In some babies the hair of the head is thick and long, in others short and scanty. Some are born with an abundant covering of *vernix caseosa*, a cheese-like substance. Others have none. Some enter the world with two heads, six fingers, six toes, and sometimes with only four fingers or four toes. But all these monstrosities prove nothing concerning heredity. They are simply exceptional or abnormal features in development—freaks or sports of nature. To draw conclusions concerning our ancestors from these and similar phenomena involves us in gigantic difficulties and absurdities.

We must always remember that similarity in structure and physical resemblance is no proof of genetic relationship. Note one instance of resemblance, which, if we adopted his view, would certainly cause considerable embarrassment. It is this. The milk of the ass is more nearly like human milk in composition than is that of any other animal. Delicate human babies are sometimes fed on it for this reason. Does this mean that man was once an ass, or that he is a near relative of that animal?

Then the "projecting tail" comes into the argument. This is one of the most fantastic and grotesque "proofs" that could be offered. In an animal the tail is a continuation of the spinal column. In the early human embryonic stages the upper part of the embryo develops first, along with the *noto* chord, which forms the foundation for, and is replaced by, the spinal column. This column divides into segments, each the foundation for a single vertebra. The number of these, when segmentation is complete—and this occurs very early in embryonic development—is thirty-three.

As stated, the head and upper extremities develop before the trunk and lower limbs, so that early, say at four or five weeks, one sees a head with two dark spots, one on either side, ultimately to develop into eyes, the buds for the arms, and the longer body part, which at this stage appears to the naked eye like a segmented rod bent on itself. This portion of the body below the head, before the chest and abdomen and lower limbs have developed around it, is what the evolutionists call the tail. The sole reason for this statement is that it looks somewhat like a tail, because the *parts which will soon grow out, from and around it are not yet visible*.

If we take the evolutionist's view seriously, we would suppose that, in the early weeks of

Embryonic life, there exists a miniature body with head, chest, abdomen, and their contained organs, upper and lower limbs, and—most important of all—a definitely formed tail, the latter being shed or discarded as the embryo becomes more human. To do this, of course, many vertebrae would have to be lost. But the fact is, *no* vertebrae disappear; yet the so-called "tail" soon vanishes because of the development of the body and lower limbs. This wonderful caudal appendage is nothing more than the early stage of the spinal column! It does not really disappear because the embryo becomes less like an animal, but simply becomes hidden by the subsequent development of other parts around it.

The end of the spinal column consists of four fused vertebrae, and is occasionally longer at birth than normal and curls back instead of forward. This again is a freak or sport, and is no more significant than when a child is born with two heads or when certain bones in the skull or limbs are absent or deformed.

Next we are told about functionless muscles, especially those of the scalp connected with the outer ear, now greatly dwindled, although some people are still able to move their ears with them. Dr. Hill-Tout also mentions a "little pulpy mass on the inner side of the eye," supposed to be the remnant of the "third semi-transparent nictitating membrane which birds inherit from animals, rudimentary in all vertebrates from fish to mammals."

These alleged instances of animal relics do not help the cause of evolution, and for good reasons. In man these thin muscles serve to attach the outer ear to the skull, and, although not normally needed for wagging the external auditory apparatus, they are by no means useless. A human being because he cannot wave his ears in the breeze like a donkey, although he has similar but smaller muscles, is not necessarily close kin to this well-known animal.

If the occasion ever arose, and our environment or other conditions necessitated it, these muscles, being present, would be capable of increased development. Their functional activity differs in man and beast. That we are constructed on the same general plan does not prove the animals to be our ancestors.

Does the professor know that every membrane, duct, blood vessel, tendon and muscle of the African elephant exists in the shrew mouse? Does that fact prove that the elephant is developed from a mouse?

The little red mass in the corner of the eye has no connection, as far as we know, with the third nictitating eyelid of lower life-forms. If we do not understand its use, neither do we understand the use of many other structures in the body. The Creator, however, knows, and some day our knowledge will give us fuller comprehension.

The Thyroid, Thymus and Pineal Glands at one time were all classified as useless and rudimentary; but we now know they have an exceedingly important part to play in bodily growth and function. Because we cannot find any other use for it, we must not say without a scrap of evidence that this "pulpy mass" was at one time the "third eyelid."

After muscles come teeth, and reference is made to the third molar or wisdom teeth, which "originally had three fangs and five cusps, but now only two fangs and four cusps." Also we are told that "the eye or canine teeth are longer than the others," and that this is "quite meaningless" unless it is a fact that "the canines of remote ancestors required deeper and longer roots than did the other, both because of more pronounced development and the consequent greater strain upon them!" Our scientist tells us that "in the mandible of the Piltdown man the teeth are decidedly apelike," and we "cannot doubt, therefore, that this deep rootedness of our eye teeth, when there is no longer the need for it, is proof of heredity from the animal form." Evidently the professor has forgotten that the evolutionary anthropologist fitted the jaw of a chimpanzee to a human skull, in order to manufacture the Piltdown "man." What reason under the blue dome is there for any such conclusion as he draws? This is a case of *reductio ad absurdum*.

The vermiform appendix next receives attention, and is accused of being a degenerate organ. Although once useful and of ample proportions, our author tells us it is now useless, an encumbrance to the body, and on the road to extinction. How does the professor, or anyone else, know that the normal healthy appendix does not perform a useful function? In our bodies are certain lymphoid tissues whose work it is to manufacture white blood cells and guard against infection. These tissues include the spleen and the thymus gland—the latter a structure which lies behind the upper part of the breast bone and *atrophies at puberty*. The appendix is formed of similar tissue, and, in common with all lymphoid tissues, acts as a filter or obstruction to foreign particles, disease-producing bacteria

and chemical poisons. It is a gratuitous assumption to say it is useless and a relic of a former stage.

Then, with considerable gusto, the author states that occasionally man has *thirteen* pairs of ribs, "like all anthropoid apes," suggesting that originally this was the normal number, but that one pair has been lost by man as "the result of taking the upright position."

We regret to have to say that this looks like an error which proves the writer to be a superficial student of anatomy. In this paragraph there are a misstatement of fact and a misleading implication. Anyone writing on this subject should know that the higher order of mammals—Primates—are divided into two sub-orders, Prosimiae and Anthropoidea. The former group embraces the Lemurs, the Chiro-mys of Madagascar, and the Galagos of West Africa. The Anthropoidea order are divided into two classes, the first comprising monkeys and apes and the second man. There are four typical forms or genera of apes, the Gibbon, the Orang, the Chimpanzee and the Gorilla. The Gibbon, Chimpanzee and Gorilla each have *fourteen* pairs of ribs, the Orang having *twelve* pairs. So, as a matter of fact, not one of these orders has *thirteen* pairs of ribs.

The hopeless confusion into which we are thrown when we attempt to prove evolution by comparing the anatomy of man and ape is well shown by Huxley, the great evolutionist, when he wrote:

"While the Gibbons are most remote from man, the Orangs approach him nearest in the number of ribs, the form of the cerebral hemispheres, and other less obvious characters; the Chimpanzee is the nearest related to him in the form of the skull, the teeth, and the proportions of the arms, while the *Gorilla* resembles him more in the proportions of the leg to the body, of the foot to the hand, in the size of the head, the curvature of the spine, the form of the pelvis and the absolute capacity of the skull. Anatomists differ as to whether the Chimpanzee or the *Gorilla* is nearest to man."

According to the Blood Serum Test, Professor Hill-Tout informs us that the "results bring out exactly the same degree of genetic relationship as our . . . anatomical . . . investigations led us to believe existed between the members of the Primate order."

This is not true. The rib argument shows the Orang to be nearest to man, while the Blood Test places him a poor third in the line; in fact, the monkey beats him by one point. Man is 100, Orang seems to be 86, and monkey 87, as far as can be determined by the confusing statistics given in Chapter 23.

Gray's Anatomy tells us that "the ribs in man are twelve in number on either side, but the number may be increased to thirteen by the development of a cervical or lumber rib, or may be reduced to eleven." Our evolutionist friend might possibly wish to use the latter number to prove that Adam actually lost one pair when Eve was created! The Fundamentalist does not resort to such arguments in order to strengthen his case. Anyone acquainted with the subject knows that the numbers thirteen or twelve or eleven have no particular significance. They are simply instances of slight departure from the normal order.

Extra or supernumerary glands (breast) and nipples are brought forward to strengthen this ape-ancestry speculation. We read:

"The mammary glands go through the same phases in the embryo of man as in the embryos of all other animals."

Well, why not? Why should mammary glands, whether belonging to an animal or a human being, *not* develop in the same way? The Creator has one way to develop everything, and that way is the best way. There would be no occasion to alter this for a less perfect method. A perfect Creator could not adopt an imperfect plan.

Extra mammary glands are frequently observed in many parts of the body, the arm, arm pit, the back, the buttock, the thigh, etc. Are we to suppose from this that we descended from some extinct ancestor or species which carried the breasts on the arm or thigh? Are the undeveloped breasts of man any proof that he was once a woman, but with change of sex and division of labor he has ceased to manufacture the lacteal fluid?

On May 17, 1925, there was born to a Holstein cow on the Huntley-Wood Farm at Beaconsfield, Quebec, a two-headed calf. It has four eyes, two mouths, two tongues, two noses, two sets of teeth and a full upper and lower jaw on each head. It has only two ears. Is this any evidence that the cow's ancestors were ever monstrosities of this nature? To ask the question is to answer it. Quoting further, we read:

"The strongest and clearest evidence is drawn from such highly modified animals as snakes, whales and horses. Snakes are derived from early reptile forms which possessed limbs. . .

"Remains of a pelvic girdle and portions of thigh and leg bone may be seen in the embryo snakes. The Baleen whale has no teeth today but the embryo whales have a full set. The whale is a modified land animal whose ancestors resorted to an aquatic existence, and in course of time lost their hind limbs by degeneration, mutation, or

adaptive response to their new conditions of life. In the whale we find tiny remnants of the thigh bone."

These remains of pelvic girdle and thigh bone in snakes and whales, and the absence of teeth in the adult whale, although present in the embryo, are a genuine source of amusement to the evolutionist who is very short of facts. It is often a good idea to allow one evolutionist to demolish another.

In his "Darwinism Today" (pp. 37,38), Professor Vernon Kellogg, of Stanford University, ridicules this bone argument:

"Spencer's example of the femur of the whale is a striking illustration of the absurdity connected with the argument of change, on a basis of the selection of infinitesimal differences. The femur of the whale, says Spencer, is evidently the atrophied rudiment of a bone once much larger. It weighs now about an ounce, less than a millionth the weight of the whole body. Let us suppose that when it weighed two ounces, the individual (whale) had a femur which by variational chance weighed but one ounce. What advantage over other whales would the difference give it? And yet this is the argument for the reduction of useless organs through the influence of natural selection."

Next the horse is asked to show us his hoof. We learn that he is a "one-toed animal now," but that "splints or side bones on the horse's leg are vestiges of earlier toes."

What is the story of the evolution of the horse? They first found the fossil bones of a little animal, squirrel size, estimated to be about three million years old. They dubbed him *Hyracotherium*, but failed to emphasize the fact that only the skull was discovered, so that no one knows how many toes he had. But a start had to be made somewhere, and so he was given five toes. That seemed about the right number. Then animals, not at all resembling the horse, but increasing in size and decreasing in toes, are found, twelve stages in all, until *Pliohippus* was unearthed in 1917. The literature of the American Museum of Natural History informs us that he was about 50,000 years old. But he has hoofs, is the size of a horse, has everything that a horse has, and is said to be "transitional between the three-toed and the one-toed stage." Of course, *Pliohippus* is simply a *real* horse, but the big name is impressive and reeks with antiquity.

The one essential bit of evidence is again lacking, viz., any connection or intermediate form between these small animals and the horse to show they were ever connected by a bridge of any kind. The oddest thing about all these discoveries is that scientists always find plenty of specimens of the things to be

connected, but never one solitary connection.

Another weak point in this horse argument is this: Evolution is always supposed to proceed from the simple to the complex. If that is so, we should find a one-toed predecessor of the horse changing to a four or five-toed animal. How are we to explain the reversal of this uniform law?

The last item in the professor's list of vestigial organs is the tail-bone of birds. This corresponds to the human coccyx, but terminates in a single bone known as the "ploughshare," which very early in life consists of several tail-vertebrae.

The tail bone is alleged to be a relic of the long, articulated or jointed tail of an extinct bird, the *Archeopteryx*, and the tails of reptilian ancestors.

The reasoning process which leads to this conclusion is mystifying. Our scientist proposes a reptilian beginning for birds, commencing with the *Iguanodon*, an extinct lizard-like animal. Then we are asked to look at the ostrich to see how a transition could be effected between reptile and bird—the inference being, of course, that the ostrich is the nearest kin to the reptile *Iguanodon*.

But why pass by the *Archeopteryx* which is claimed to be millions of years nearer the reptile and the same long space older than the ostrich descendant?

The comparison with the bird said to be nearest in time to the reptile does not help the theory, because the *Archeopteryx* resembles neither bird nor reptile, although it is a real bird, possessing feathers which are found only on birds. The *Archeopteryx*, extinct for millions of years, is more modern than some living types—except for the long tail. These resemblances and differences prove nothing either way, but simply reveal the endless variety in nature's life-forms.

There is the inevitable reference to the "gill-slits" of the human embryo, and they are said to prove an animal origin for man by repeating in their intraterm development this one fish phase.

One answer is: The third arch is the foundation for a piece of cartilage, or "gristle," called the thyro-hyoid cartilage. The third cleft becomes the tube of the Thymus gland. The fourth and fifth arches disappear in the formation and extension of the neck, while the included fourth cleft is applied to form the Thyroid gland.

In our common fishes the clefts are six in number, and all penetrate the alimentary canal. The third and fourth visceral clefts

are associated with the gills of fishes, which are *breathing* organs or branchial clefts. The alleged similar clefts in man are not branchial or breathing clefts at all, but pharyngeal clefts, having an entirely different function. Erich Wasmann, in "The Problem of Evolution" (p. 61), says:

"The so-called branchial arches and clefts are merely curves and folds of the pharynx which are

quite unimportant in themselves, and eventually develop into something bearing no resemblance to real branchial arches or clefts. . .

"In the case of fish to whose existence gills are essential, a similar arrangement develops into real gills, and so, with regard to fish alone, it is correct to speak of real branchial arches and clefts as existing in the embryo."

Certainly the appeal to vestigial organs is far from convincing.

Vivit! The Easter Evangel

By Dyson Hague, D.D., Toronto, Canada



HE dominant note of Easter is everlasting life. Life leaping victorious from the grave. Life triumphant over the Winter of death. Life invincible by time. Life incarnate in the vicarious Prince of Glory. Life in the ever-living Sovereign of the unseen realms. Maclaren of Manchester once declared that, in a time of haunting national peril, a great preacher of another age was found sitting, abstracted, in his study. But while he sat the shadows seemed to flee away and his face took on the lighting of the dawn. For he traced on the table with his finger, two words: "Vivit! Vivit!" He lives! He lives! The dynamic of that Easter fact transformed and illumined his inmost soul. He felt in that dark moment that men might come and men might go; leaders, teachers, thinkers, fall silent; the foundations of the earth seem out of course; but He liveth! He liveth! That was the guarantee of everlasting victory for Christ and His Church. Three hundred years later another great English preacher was lifted to a new plane of victorious faith by a sudden consciousness of the same wonderful fact. Jesus was not entombed in the oblivion of history. Christ's influence was not the mere aftermath of one of those immortal dead who live in lives made better by their presence. Jesus Christ is living. Jesus Christ is living today! Ever after that he felt as if every Sunday was Easter Day. The consciousness of Jesus Christ being alive swept into his soul as a new revelation of life and victory, and to a myriad million since, and to millions today, the secret of faith's victory is: I know that my Redeemer liveth. All down the centuries this has been the never failing fountain head of inexhaustible life for all who love and live in Him. The fountain of His ever-living personality pours out its streams of refreshing life because He ever liveth to make intercession

for us. He said "Because I live, you shall live also." "What attracted me to Christianity," said a young Japanese not long ago to one of our missionaries, "was your preaching the Living Christ. Our gods are all dead. I never heard before of a Living God." The need of the Christless world today is the Gospel of Life in the One who lives. Buddha is dead. Confucius is dead. Mohamet is dead. The Living Word. The Living God. The Living Church. The Christ who lives and is alive forevermore. These are the glorious watchwords of the Easter Gospel.

Once more, then, as a burst of sudden glory, let the old, but ever fresh evangel break in upon us. Let all the joy of its ever gladdening life once more elate us. In a world that's tragic with sorrow and pain and disappointed hopes, let the glorious news that "He is risen" bring victory. Once more let the bells of Easter peal out the triumph of His Resurrection. Once more let the singers take up the song that is ever vibrant with joy; Jesus Christ is risen today. Once more let us face the unknown future, radiant with peace. Christ has abolished death. The Final Battle is won! Christ has opened Paradise. The best is yet to come. Life is stronger than death. Love is mightier than hate. Truth is victorious over falsity. Right shall triumph over wrong. The grave is not our goal. The King is on the Throne. He lives. He reigns. He comes again. One day the Day will break and the shadows flee away, because He liveth! He liveth!

* * *

At the suggestion of the sesquicentennial's executive committee the Sunday school children of Philadelphia will participate in a religious song service on the centennial grounds next October.

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter XIII



S was planned at the previous meeting, this evening was given to a consideration of the Genealogies of Christ.

Said the pastor: "As you are aware, this is a very difficult subject, and through the centuries it has been widely discussed and has been prolific of vast differences of opinion. I cannot hope to bring forth anything new, nor can I indicate the sources, so multitudinous are they, whence I have 'absorbed' most of what I have to offer, any farther than to say I have derived special help from the writings of the Christian Jew, John Wilkinson, in his 'Israel my Glory,' a book well worth study by all."

"Of course you have observed," he continued, "that Matthew's genealogy begins with Abraham and the line is traced downward to Jesus, while Luke's begins with Jesus and the tracing is backward, not stopping with Abraham where Matthew begins, but still backward and upward to the first human being, Adam, 'which was the son of God' (3:38). Matthew's is thus strictly Jewish, while Luke's is more than that,—racial."

Said George: "Mark and John, I notice, have no genealogy. Of course we are here familiar with the fact, so admirably set forth in Dr. Daniel S. Gregory's 'Why Four Gospels,' that Matthew wrote for the Jew, Mark for the Roman, Luke for the Greek, John for the Christian;—Matthew's gospel setting forth Jesus as the King of Israel, the Son of David, the Messiah of the Jews; Mark's, as the wonder-working Servant of Jehovah; Luke's, as the Son of Man; and John's, as the Son of God. But it would seem that since only Matthew and Luke have genealogies, they have some special purpose to serve."

"Quite true that they have a special purpose to subserve," said the pastor, "which will duly appear as we proceed."

He went on: "The first thing to which I wish to call your attention is the Scripture doctrine of 'The Branch.' There are 18 Hebrew words in the Old Testament translated *branch*, but there is one of them, *tsemach*, that has, each of the five times it is so rendered, a peculiar use."

"It first appears," said he, "in Isaiah 4:2.

'In that day shall the Branch of Jehovah be beautiful and glorious.' This manifestly looks on to Isaiah 11:12, where another word, *netser*, which is translated *branch*, is used: 'And there shall come forth a rod [shoot] out of the stem [stock] of Jesse, and a Branch shall grow out of his roots, and the spirit of Jehovah shall rest upon him,' etc. It next appears in Jeremiah 23:5,6, where we read: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign . . . and this is his name whereby he shall be called, THE LORD [JEHOVAH] OUR RIGHTEOUSNESS.' Jeremiah 33:15,16 is to the same import and in almost the same words; and it is in this immediate connection that it is said: 'For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel' (33:17). Thus far we have, please note, the Branch of Jehovah and the Branch of David. The next time *tsemach* occurs is in Zechariah 3:8, 'Behold, I will bring forth my Servant the Branch,' and the last time it occurs is a little farther on (Zech. 6:12), 'Thus speaketh the Lord of hosts, saying, Behold, the Man whose name is the Branch.'"

Fred, whose eyes were shining more and more brightly as these Scriptures, one after another, were brought forth, broke in: "Wonderful, wonderful! This Branch is just the person portrayed in the Gospels. Isaiah's and Jeremiah's Branch of David, 'a King,' is Matthew's King of Israel; Zechariah's 'Servant the Branch' is Mark's wonder-working Servant of Jehovah; Zechariah's 'Man whose name is the Branch,' is Luke's Son of Man; and Isaiah's 'Branch of Jehovah' is John's the Son of God."

"Well said, well said!" cordially responded the pastor; "and Fred's ready application of these passages obviously to Christ leads me to say that they are Messianic and that they do apply to Him there is no need to argue. This I shall now assume."

The pastor went on: "Let me show you 'where we are at' just now: we have a Branch of David and a Branch of Jehovah who is one and the same person, and as the Branch of David is the son of David, so the Branch of Jehovah is the son of Jehovah. The son of David is human, and by the same token the Son of Jehovah is Divine."

"Ah! this is great, great!" enthusiastically interposed George; "I see it, I see it. As to Davidic lineage the Branch has a human nature, and as to Jehovistic lineage he has a divine nature; and so he is at once man-God and God-man, for a branch partakes of the nature out of which it grows. And, pastor, I see whereunto you are leading us: it goes without saying that a personage of such importance and filling so important a function must have proper and adequate genealogical certification."

"Well, George," responded the pastor, "though what you have said in regard to the nature of the Messiah-Branch being both human and divine is all true, I would hardly want to say that, while Matthew's genealogy traces the human lineage of Jesus, it is the object of Luke's genealogy to trace the divine lineage, albeit it certainly does go back to God. But that we may have all the genealogical facts, as to names, before us, let me exhibit this chart on which, as you see, I have first put the names which Luke alone has. I give the Revised spelling and reverse his order so as to have a descending line as Matthew has."

1. God; 2. Adam, 3. Seth; 4. Enos; 5. Cainan; 6. Mahalaleel; 7. Jared; 8. Enoch; 9. Methuselah; 10. Lamech; 11. Noah; 12. Shem; 13. Arphaxad; 14. Cainan; 15. Shehlah; 16. Eber; 17. Peleg; 18. Reu; 19. Serug; 20. Nahor; 21. Terah.

"Next I give the names which Matthew and Luke have alike:"

1. Abraham; 2. Isaac; 3. Jacob; 4. Judah; 5. Perez; 6. Hezron; 7. Ram; 8. Amminadab; 9. Nahshon, 10. Salmon; 11. Boaz; 12. Obed; 13. Jesse; 14. David.

"For the rest, they differ, and here is where trouble begins! They may be listed thus:

MATTHEW.	LUKE.
1. David	1. David
2. Solomon	2. Nathan
3. Rehoboam	3. Mattatha
4. Abijah	4. Menna
5. Asa	5. Meléa
6. Jehoshaphat	6. Eliakim
7. Joram	7. Jonam
8. Uzziah	8. Joseph
9. Jotham	9. Judas
10. Ahaz	10. Symeon
11. Hezekiah	11. Levi
12. Manasseh	12. Matthat
13. Amon	13. Jorim
14. Josiah	14. Eliezer

1. Jechoniah	1. Jose
2. Shealtiel	2. Er
3. Zerubbabel	3. Elmadam
4. Abiud	4. Cosam
5. Eliakim	5. Addi
6. Azor	6. Melchi
7. Sadoc	7. Neri
8. Achim	8. Shealtiel
9. Eliud	9. Zerubbabel
10. Eleazar	10. Rhesa
11. Matthan	11. Joanan
12. Jacob	12. Joda
13. Joseph	13. Josech
14. JESUS	14. Semein

(Luke) 15. Mattathias; 16. Maath; 17. Naggai; 18. Esli; 19. Nahum; 20. Amos; 21. Mattathias; 22. Joseph; 23. Jannai; 24. Melchi; 25. Levi; 26. Matthat; 27. Heli; 28. Joseph (?); 29. JESUS.

"Before we go farther," said the pastor, let me make an observation or two. The first is in regard to this scheme of fourteens. Says Matthew: 'So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon unto Christ are fourteen generations' (i.17). That this arrangement of fourteen is wholly artificial is evident from the fact that, in order to make it, a number of names in the direct line have been omitted. For instance, between Jorram and Uzziah (7 and 8) in the second fourteen the names of three Jewish kings—Ahaziah, Jonah, and Amaziah—have been left out. Further, between Josiah (14) and the next one, Jechoniah, Jehoiakim has been omitted. The omission of names in genealogical records has a striking illustration in the case of Ezra, where (see Ez. 7:1-5 compared with 1 Chron. 6:3-15) he himself omitted at least six generations in his own genealogy. And you observe that the first division of fourteen ends with David and the second begins with David, thus counting him twice. All these names were presumably taken from well-known public and family registers, which were probably destroyed at the destruction of Jerusalem by Titus, A. D. 70, and it is quite likely that this grouping into periods of fourteen was for the purpose of assistance in memorizing. It seems proper and sufficient to say that Matthew's artificial catalog of the number of generations was meant to apply only to this list given and not to the number that had actually existed, and was so made for a purpose then well un-

derstood, but which we now do not know. If this be so, then some of our present difficulties in regard to it should count for very little, if not for nothing."

"My next observation," continued the pastor, is in regard to the use of the word 'son.' We commonly understand by a son, one begotten by a father and born of a mother. Now, the Hebrew language has no word for grandson, and so with them a 'son' may be a lineal male descendant more than one removed down the line. Daniel, addressing Belshazzar, says, 'God gave Nebuchadnezzar thy father, the king' (5:18), 'and thou his son, O Belshazzar' (5:22), although the relation between them was that of grandfather and grandson. And Christ speaks of Zaccheus as 'a son of Abraham' (Lk. 19:9), though Abraham lived some two thousand years before. Accordingly, between two names that stand in juxtaposition as father and son, it is possible that a number of names may intervene. Such was their mode of speech. This being so, we have a gateway out of which other difficulties may disappear."

"Now," he asked, "what is the central purpose of these genealogies? It is to show that Jesus is the lineal son of David and the legal heir to David's throne."

He went on: "Back in 1 Kings 9:5, Jehovah, at his second appearance to Solomon, said to him, 'I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.' God says, Psalm 89:3,4, I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.' And He says, Psalm 132:11, 'The Lord hath sworn in truth unto David. . . Of the fruit of thy body will I set upon thy throne;' and it is to this that Peter refers in his sermon at Pentecost, 'God hath sworn with an oath to him'—David—that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne'" (Acts 2:30).

"According to Matthew's genealogy," continued the pastor, "Joseph is in the regular regal line from David. But you observe that at the head of his set of fourteen is Jechoniah (Coniah), through whom—a point so often entirely overlooked—succession is forever barred! You have it in Jeremiah xxii.: "O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, 'Write ye this man childless, a man that shall not prosper in his days;

for no man of his seed shall prosper, sitting upon the throne of David' (vs. 29,30)."

"But," interposed George, "it seems that, according to the genealogical list, Jechoniah did have a child."

"Yes," said the pastor, "that is true, but what is added shows in what sense childlessness is to be understood: for no man of his seed shall prosper, sitting upon the throne of David." He was to have 'seed,' but no *reigning* child."

This answer given, the pastor continued: "Joseph had a right to David's throne as being in the royal line through Jechoniah, but even he could not occupy it because of this inhibition. Thus far, in Matthew's genealogy there are two counts against Jesus' eligibility to David's throne: first he was not the *fruit of David's body* through Joseph; and second, if he was, he could not, as a descendant of Jechoniah, occupy it because of this bar. These two obstacles must be overcome. And how?"

"As to the first," continued the pastor, "you observe that at the Annunciation Gabriel said to Mary, of her future son, 'the Lord God shall give unto him the throne of his father David' (Lk. 1:32)—not the throne of David simply, but the throne of *his father* David—and this would be provided for if Mary was herself a lineal descendant of David. Was she? Let us see."

"In England," the pastor went on, "the throneright of succession is through the eldest son, the Prince of Wales. Victoria's son, as the Prince of Wales, ascended, the throne as Edward VI. His eldest son, Clarence, became the Prince of Wales, and the succession was therefore through him. But he died, leaving no issue, and so the succession went to the next son, the Duke of Edinburgh, who has just ascended the throne as George V.; and his eldest son has become the Prince of Wales."

"Now, David's successor," continued the pastor, was his son Solomon, and Matthew traces the genealogy from him to Joseph; but the bar was put up at the time of the captivity and the last king, Jechoniah (Matt. 1:11). Luke traces the genealogy, not through Solomon, but through another son of David against whom there was no bar, viz. Nathan (Lk. 3:31; 1 Chron. 3:5), and so on down to Mary! Through her, therefore, Jesus is 'the fruit of David's body,' and this condition was fulfilled. So far, so good. But the other obstacle: Mary was not of the *royal* lineage,

—not of the Prince of Wales line, so to speak, if such an illustrative anachronism can be allowed. How, then, could her son get into the royal line? Why, by marriage with some one who was in that line! And that is just what took place—the marriage with Joseph.”

Said George, “Ah, now I see the absolute necessity for the two different genealogies; but I notice that according to Matthew 1:16, Joseph is the son of Jacob, and according to Luke 3:23 he is ‘the son of Heli.’ He could hardly be the son of both.”

“No,” said the pastor: “he was the son of Jacob in the strict sense, for Matthew says, ‘Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.’ But Luke does not say that Heli *begat* Joseph, but he says, ‘Joseph, which was . . . of Heli,’ the translators putting in the words, ‘*the son.*’ Remembering the omnibus-content of the word *son* which we have noted, manifestly we need to put into it the meaning which the situation here calls for, which is son-in-law; even as in 1 Sam. 24:16, where Saul says, ‘Is this thy voice, my son David?’ when David was his son-in-law. So, as Joseph could not, by natural generation, be the son of both Jacob and Heli, and it says that ‘Jacob begat Joseph’ and as it says that ‘Jacob begat Joseph’ and it does not say that Heli begat Joseph, the natural explanation is that Joseph was the son-in-law of Heli. Joseph’s *right* to the Davidic throne was not voided by the ‘Jechoniah inhibition,—only the occupancy of it. Thus Jesus has a

right to the throne of David through his reputed (step-)father, Joseph, and is eligible to sit on it as David’s son through Mary. As Wilkinson puts it: ‘By that marriage Jesus escapes the two barriers in the genealogy of Matthew, and walks over the one barrier in the genealogy of Luke. The two genealogies were necessary’ (p. 207). And I submit that in this showing, their central purpose, viz. to prove that Jesus is the lineal son of David and is the legal heir to David’s throne, has been indicated, vindicated, and subserved.”

“There is one more consideration,” said the pastor, “which seems to conclusively add to the foregoing. It is this: The Jews, in constructing their genealogical tables, reckoned descent entirely in the line of males, and when the line passed from father to grandson through a daughter, the daughter herself was not named, but her husband was counted as the son of the maternal grandfather. Thus it is plain how Joseph the actual son of Jacob, who married Mary the daughter of Heli, is, as son-in-law, put in the genealogy as Heli’s son.”

Fred, who had been following this disquisition with the keenest alertness, said: “I cannot see any flaw in this exposition, and I am sure we are all very thankful for it.”

The pastor concluded: “There are other difficulties—minor ones—which are quite successfully dealt with in commentaries and cyclopaedias, and if you wish to pursue the subject further I refer you to them.”

The Wonder of Easter

By Dyson Hague, D.D., Toronto, Canada



ASTER comes once more with its perpetual wonder. The recreative force of its message is as wonderful today as it was 1890 years ago. The Crucified is risen! Christ is risen from the dead! Perhaps the most wonderful thing on that first Easter was the sudden transition from despairing dismay to invincible faith. That vivid French writer, De Pressense, said that when Jesus died His disciples imagined that Christ’s cause was ended. The possibility of a resurrection does not seem to have entered their minds. Their hearts were filled with sorrow and dismay. “It was as if the great stone of Christ’s sepulchre had been rolled upon their feeble faith. They were like men crushed.” Enthu-

siasm died. Hope was cut off. Death and sin had triumphed.

But with His resurrection “they passed from utter despondency to surpassing happiness, and a faith that was as transfigured as the resurrection body of their Lord.” Joy came. Their night vanished. Hope sprang eternal in their breasts. Then was their mouth filled with laughter, and their tongue with singing. Then said they to one another: “The Lord is risen indeed!” They who had been so timid suddenly became bold. Traitorous and cowardly disciples became brave. They spoke of His resurrection before kings and were not ashamed. The doubters and deniers faced the world undaunted.

In Jerusalem itself, and in the very faces of the rulers, they flung to the winds their

fears. Before the majesty of princes, and the pride of philosophic Athens they preached Jesus and the resurrection. They proclaimed the Living Christ. They did not preach a Christ who lived and was dead, but the Christ who died and was alive, alive forevermore. They preached the death of Death. "O death, where is thy sting? O grave, where is thy victory?" "Christ has abolished death and brought life and immortality to light."

The wonder of the Gospel of the Resurrection can never cease. Today we glory in the Risen Lord who was crucified in weakness, but lives in power. The bold Mr. Wells assures us that we are soon going to have a new religion that shall sway all mankind. But this new religion idea has been tried. They tried it at the time of the French revolution, but it would not work. Men's lives still were cold, and hearts still heavy laden and dark with woe. And when its champion said to

Talleyrand, "Why can't I get people to believe in my new religion?" that brilliant cynic answered: "That's easy enough! All you have to do is to get crucified or put to death, and three days afterward rise from the dead."

Once more, then, let the Easter bells peal out the triumph of His Resurrection. Once more let countless singers sing forth their faith in Easter anthems. Death is dead. Dry up the tears, ye sons and daughters of sorrow! Catch the Apocalyptic vision, O ye that bear His name, of the Living God, whose life is light, whose light is love, whose love is joy, whose joy is peace undying. And year by year until He comes again, wreathed not with thorns, but crowned with glory and honor, let the ever-enlarging throng of living witnesses attest with joyful acclaim the Easter evangel: "Now is Christ risen from the dead. I am He that liveth, and was dead. The Lord is risen indeed!"

In the Image of God--Genesis 1:27; John 4:24

By D. J. Whitney, Exeter, California



THESE two passages, when taken together, indicate that the resemblance of the first man to his Maker was spiritual and not physical. But there is one phase of the subject, at least, in which the physical man could be said to be in the image of God.

Adam, the son of God, was made a perfect man. Physically, therefore, he would be a perfect being. That fact is clear.

Again, to a character analyst, hand, face and form reveal nature and ability. The physical form of Adam, therefore, would be the form of one who had in full degree all the traits which were needed for a man who had the spiritual image of God, and possessed no harmful traits. Thus God would be spirit, and yet the physical man would reflect the image of God.

Let us imagine that a sculptor of surpassing ability knew just what traits man should have to be mentally and spiritually perfect; that at the same time he knew exactly the way each trait displayed itself in face and form; and then that he had the ability to mold a statue to represent such a form—that statue would be a close approximation to a portrait of our first parent.

There is an old Roman proverb: "A sound mind in a sound body." Adam had a sound mind and a sound body, making due allowance for his fall, or he would not have lived nearly a thousand years, beginning with adult manhood.

His skin was reddish; we know that from his name. His height was probably about six feet, which is not far from the height of the finest developed men of nearly every race, ancient and modern. Perfect physical form in detail may be a matter of doubt. In general, it can be approximated, and Adam must have had it.

There are many important features of head, face and hand known. A large nose and a substantial chin are signs of energy, determination and character. Thick lips are a poor sign; thin lips equally poor, but in another way, so a fair-sized mouth and medium lips would be expected. Large nostrils are an indication of vigor, width between the eyes of generosity and intelligence. Good proportions of head, face and form indicate a well-balanced temperament. Any one feature overly developed for other features indicates a lack of mental proportion. The face of a perfect man would have a good nose, not too long or wide; a good mouth and lips, a good chin, a good forehead, a well shaped head, well shaped hands and feet, all in due proportion, and no one feature overly prominent.

Whenever an artist can paint a picture of that ideal man, we will have a picture of Adam, physically the image of a spiritual God.

This is not given as dogma, but as a possible interpretation to show sound truth in what at first reading seemed an impossibility.

THE SANCTUARY

The Three Resurrections

By William H. Bates, D.D., Greeley, Colorado

Verily, verily, I say unto you, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25.

Wherefore He saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5:14.

Marvel not at this: for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation.—John 5:28,29.



HE Eastertide is again upon us, bringing anew to the attention of the world the great central and fundamental truth of Christianity—the resurrection of Christ. This day is to all Christendom, whether believing or unbelieving, a chronological confession of faith.

The observance of the Christian festival of Easter is fast widening, and now nearly every branch of the church makes the occasion a highly religious day. So whether the world will hear or forbear, the story is told with an emphasis that has a divinity in it, of the resurrection of the dead.

A German rationalistic professor (Keim) has made the satirical remark that "it is upon an empty tomb that the Christian Church is founded." Yes, that garden tomb is empty. But he might have said more, except he be utterly unbelieving. He might have said, "Its occupant lives."

The Christian church is founded upon a risen, living Christ. He has risen from the dead, vanquished death, led captivity captive, ascended on high, and now dispenses, and will dispense, resurrection gifts to men. I say *now* dispenses resurrection gifts, and will dispense. There is a resurrection present, and a future final resurrection, and there may be a resurrection between.

The three texts of Scripture speak of three resurrections. The first is a resurrection of some, aye of many; the second is for some, but should be for none; the third is for all.

I. "Verily, verily, I say unto you, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

The words, "the hour is coming and now is," show that a resurrection of some sort took place in Christ's time, and has been taking place since. What the resurrection is, is not hard to discover.

In the preceding verse our Lord says, "Verily, verily, I say unto you, 'He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'" The passing from death unto life, by believing on God, is a spiritual process.

This is the first of the three resurrections. This should not be confounded with the "first resurrection" spoken of in Rev. 20. The first resurrection there, is the first of the two parts of the resurrection contemplated in our third text. The first part there is the bodily resurrection of the righteous dead; the second part, the resurrection of the wicked dead, which takes place not until a thousand years after.

The first resurrection there, is vitally connected with the spiritual resurrection that we are now considering. There cannot be third, without this. If there be this, there will be third.

The necessity for the spiritual resurrection grows out of the facts of our nature. We read in Gen. 2:7 that when God created man, He "breathed into his nostrils the breath of life, and he became a living soul." It was but fitting that the life from God should be lived for God. Conformity to type is the natural expression of physical life. So conformity to type, conformity to God, is the natural expression of the spirit life received from God.

Conformity implies method. Method is, from one point of view, law. Our first parents, by non-conforming to method, by disobedience to law, misadjusted the relations on which life depends and became subject to death.

God had said to them that in the day of their disobedience they should "surely die," or, as the Hebrew has it, "dying, thou shalt

die." The penalty was visited upon them: they lost their spiritual life at once, and their bodies became mortal.

A physical process was then begun that should end in demise. The living body was death struck; the living soul became spiritually a dead soul.

Our parents propagated after their kind. We are like them. In the fact of soul-death lies the necessity for spiritual resurrection.

How shall this necessity be met?

Christ was of exceptional generation. As to His spiritual nature He was the Son of God: as to His physical nature, He was the Son of Man. As the sinless Son of God He had no soul-death; but as the Son of man, his body was mortal. He came under the power of death, but—Easter followed.

Having been thus "declared" to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4), then the very first time He meets the company of the Apostles, there is a repetition of the Genesis scene: He "breathes on them," and says, "receive ye the Holy Ghost" (Jno. 20:22).

This Greek word rendered breathe is used only in this place in the New Testament, but it is the same word used by the Septuagint in Gen. 2:7, to express the act of God in the original infusion of the spirit of life into man.

The afflation is here repeated by God incarnate, and I hardly know whether to say experimentally, sacramentally, or symbolically; but manifestly to represent the infusion of the resurrection life of which He is become, by His glorified humanity, the source to His members. The necessity is met by our Lord Jesus Christ, who is "the Creator of all things," by whom "all things consist," and "who is the beginning, the first born from the dead" (Col. 1:18).

This resurrection state is often spoken of in Scripture. We are told that "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace (Eph. 2:4-7).

Again we read, "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 2:12). And again, "If ye then be risen with Christ, seek those things which are above,

where Christ sitteth on the right hand of God" (Col. 3:1).

It is for the believer to understand clearly, then, that he is a resurrected person. Spiritually he should regard himself as alive from the dead, and "like as Christ was raised from the dead by the glory of the Father, even so he also should walk in newness of life" (Rom. 6:4). Risen with Christ, abiding in Him, then, as Scripture says, he that saith he abideth in Him, ought himself also so to walk, even as He walked" (1 Jno. 2:6).

II. Let us now consider the second resurrection. "Wherefore he saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light'; or, to give the preposition its full force, and then adopt the revision, 'Awake thou that sleepest and arise from among the dead, and Christ shall shine upon thee.'

This exhortation is not addressed to the dead in trespasses and in sins, the unsaved, as many suppose, for the epistle from which it is taken, as you will see by referring to its first verse, is addressed to "the saints which are at Ephesus, and to the faithful in Christ Jesus."

It is introduced by the phrase which marks a quotation from the Old Testament. It is referred to Isa. 60:1: "Arise, shine, for thy light is come."

Eadie takes this passage of prophecy as primarily addressed to Zion as the symbol of the church. "Nor," he says, "do we apprehend that the application is different in the quotation before us, as the words are addressed still to the churches."

Notwithstanding the believer's present resurrection state, and having his place and portion with Christ and in Christ in the heavens, it is true, practically, that too many professors of religion come down to the ways of "the world that lieth in the wicked one." They are among the dead in trespasses and sins, asleep to spiritual interests, oblivious to duty and to the high behests of Christian well-being.

It is to the ear of the slumbering Christian that the solemn voice is sounding, "Awake thou that sleepest and arise from among the dead, and Christ shall shine upon thee." This is a resurrection that is for some, that should be for none, because none should be so sleeping among the dead as to need it.

There is a dweller among the tombs. He is naked. Bands and chains cannot bind him. He is a fierce demoniac. The Son of God casts out the Legion that possesses him, and

clothed, and in his right mind, he sits at Jesus' feet (Lk. 8).

There is a closed sepulcher. Four days its occupant had lain there. The processes of corruption had begun. Without is a throng,—weeping mourners and their sympathizing friends. The Son of God is there. He cries with a loud voice, "Lazarus, come forth." The stopped heart begins to beat: the vivified blood courses through the veins. Alive from the dead, he comes forth.

What would you say if the restored demoniac had bidden the Legion come back, and had willingly returned to nakedness, and to dwelling among the tombs?

What would you say if the resurrected Lazarus had preferred the noisome dampness and the corrupting gloom of the grave, and had gone back to its charnel embrace?

Not less shocking is the humiliating sight of a soul claiming redemption through the blood of Jesus and oneness with our risen Lord, descending to the charnel house of the world, seeking among its ghastly scenes satisfaction for inward needs, nourishing the fleshly nature with its corruptions, sleeping in its stupefying malarial atmosphere. What need of an Easter dawn, of a resurrection, to such an one!

Have some of you a repute of life, with names upon a church-record, yet who are in stupid, insensible sleep among the dead, and apparently as dead spiritually as they? Any who are uneasy in their slumber, giving nervous twitches and fitful starts in their unrest? Any whose eyelids are heavy and are just closing in the drowsiness of worldly repose?

Awake thou that sleepest! What doest thou among the dead and in the darkness, O child of God, risen with Christ to manifest the life He has given, and to walk in the light as He is in the light. "How shall we that are dead to sin, live any longer therein?"

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? We are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so should we also walk in newness of life" (Rom. 6:2-4). In the risen life walking, the light of Christ shall shine upon thee.

III. We now come to the third resurrection. The two resurrections thus far spoken of are not the ones that occur to the mind when the word "resurrection" is heard. Yet we see they are plainly taught in the Scrip-

tures. That word, such is its common use, carries the mind forward to the future, final resurrection. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice and come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

With respect to this wonderful statement of our Lord, it seems to me that only two mental attitudes can be taken, and one or the other of which must be taken: either a flat denial, or a complete assent.

The doctrine of the resurrection is not a matter of philosophy, but is simply and solely a matter of divine revelation. Human intellect could not discover it. Its authority is the word of our Saviour and accordant declarations of Holy Writ. Some are fond of finding proofs, so called, in nature.

The revivifications of the springtime, the butterfly emerging from the chrysalis, etc., are adduced, and are often garnished with a rhetorical hue with almost resurrection glories.

But, however pleasing these natural facts may be as similes, as illustrations, as analogs, they are in no sense proofs. They derive their support from the resurrection, and not the resurrection its support from them.

I repeat, the doctrine of the resurrection is exclusively a matter of divine revelation.

Either denial, or assent, seems to me the only attitude that can be taken toward it. But see what denial involves. Says St. Paul in that masterly and irrefragable argument in 1 Cor. 15, "If Christ be not risen, your faith is vain" (v. 14).

Christ's resurrection is the keystone of the arch: take it away, the structure falls. It is the cornerstone: take it away, and the edifice tumbles in ruins. "Vain."

The priesthood and intercession of Christ, of which the Scriptures make so much, are impossible if He came not forth from the grave and lives not. Then, all the sacrificial system which was devised as a type of Christ's sacrifice and priestly work is nothing but a fiction.

Besides, the morals and ethics interwoven with the Scripture system, indeed forming a living and vital part of the system, have no warrant. The whole thing hangs together.

The only consistent and logical position which one can take who denies the resurrection of Christ is to deny the whole religion, morals, and ethics of Christianity. A man must have a tremendous power of misbelief, or of unbelief, to do that.

The resurrection of Christ is the one stronghold of the Christian faith upon which unbelief has made its strongest and most persistent attacks. That falling, as we have just seen, all falls. That, impregnable and abiding upon the foundations of eternal truth, sustains all its necessary implications and upholds the whole living Christian structure.

The resurrection of Christ draws in its train the resurrection of humanity. "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. 15: 20). "All that are in their graves shall hear his voice and shall come forth."

If the denial of the resurrection involves logically the denial of the whole Christian system, then assent to it involves like comprehensive assent. But I apprehend that it is not with the doctrinal consequences of this position that I need concern myself. I am more concerned for the consequences that ought practically to follow.

The fact of the future resurrection should carry in its train the experiences that shall give you a place among the uprising righteous dead, and not among the wicked dead a thousand years later.

Just here let me give an exegetical parenthesis. The resurrection unto life and the resurrection unto damnation in our text are spoken of together in the same verse and are separated only by a semi-colon. For a long time I could not see here other than what is called the "general resurrection," *i.e.* the simultaneous coming forth of the righteous and the wicked and their judgment at the same grand assize. I could not regard a semi-colon as marking a pause a thousand years long.

But one day I read (Luke, 4) where Christ went into the synagogue, and there was handed to Him for public reading the prophecy of Isaiah. He found the lesson for the day and began to read: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (vs. 18, 19).

Strangely, instead of reading on to the end of the section, He closed the book and sat down, and to the astonished congregation He added, "This day is this Scripture fulfilled in your ears" (v. 21).

I turned to the passage in Isa. 61 which He was reading, and found that He stopped at

the Hebrew pause accent, *Zakeph Katon*, the equivalent of our comma. The following clause, "and the day of vengeance of our God," refers to judgment scenes; and the day of judgment is yet future.

Remembering that Isaiah's prophecy was written 698 years B. C., a simple arithmetical calculation will show that that comma represents a pause already 2624 years long, and how much longer it will extend is known only to Him in whose power are the times and the seasons. The intervening 1000 years did not trouble me after that.

Believing the fact of the future resurrection should carry in its train the experiences that shall give you a place among the uprising righteous dead, and not among the wicked dead a thousand years later. It should lead us, every one, if it has not already led us, to seek at once, and not longer imperil eternal interests, the spiritual resurrection now, the new life in the heart, on which the future blessed resurrection depends. May this Easter day be to us all a token of resurrection life and glory.

"Behold! the stone is rolled away!

While Eastern skies are glowing.

At last is come the first Lord's Day,

Immortal light bestowing

By dazzled guard, and open door,

God's Son, alive forevermore,

The path of life is showing.

Peal forth the high victorious psalm,

With shouts of joy unbounded!

The song of Moses and the Lamb

Thro' either world be sounded!

For us the grave shall voided be;

And trusting Lord, for aye in Thee,

We ne'er shall be confounded.

With triumph soon we'll keep the feast

That shineth in perfection,

With fear's long life-time bondage ceased,

By Jesus' strong protection.

Eternal arms are underneath.

We'll share the likeness of His death,

And of His resurrection."

Ind. Apr. 2, '85, p. 1.

* * *

Perfect Content

To live with God is to take away the desire to have the things which hurt our moral natures. The only sure way to conquer sin is to so love God that sin will have no attraction for us. As long as we crave evil we can never be good. There is such a thing as living on higher ground where the soul will be satisfied only in God. For this we should seek. If we live in the Spirit we will walk in the Spirit, and life will be safe and serene because it has found its perfect content in the place for which it was created.—*Methodist Protestant.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

What is man that thou art mindful of him? That thou visitest him?—Psalm 8: 4.

The Psalmist knew that man, the masterpiece of God, was crowned with glory and honor for all future ages. Man, who measures the distance to the stars, where he is going, knowing their weight and periodicity, he who dissolves the sunlight into its colors, who makes electricity obey his bidding, who analyzes all the affinities and forces of nature, is he not worthy of being crowned with the glittering gems of immortality?

When the body decays in the shadows of death, the soul, more brilliant than ever, makes its eternal flight. If seeds spring forth from invisible germs into beautiful harvest when the shell is sloughed off, may not the soul rise to the heavenly garner when the body lies in the dust?

If gigantic trees are still waving after forty centuries of life, if water, rock and earth continues since creation's morning, shall man, the Thinker, the poet, the musician, the sculptor, the discoverer, the builder, the lover and the son and heir of God, shall he perish in three score years and ten? Can you hide him away in a tomb, dust to dust, in the arms of mother earth? Before such a catastrophe the universe would put on mourning, the government of the eternal would collapse in failure.

When the house of the body is broken, the soul is called to a grander residence, for man is the musician, not the instrument. Breaking the violin of the body does not destroy the melody, for he continues to play upon harps of gold in the orchestra of the heavens.

Faith, hope and love must be blotted out if the grave is to be our final destination. Is not the soul like the sun that seems to sink away at evening time, but is shining all the while during our night and bursting into beauty in the morning. Is not death the night of a new birth into life, rising in the glory of eternal day? May not death be called our autumn of crimson and gold, prophesying the springtime of verdure and life? It is being unclothed that we may be clothed upon, laying aside rags for robes, the mortal for the immortal.

We know something of the mission of the stars and planets, of the laws and forces of nature, but what is the mission of man, for whom all these have been created? Are forces

to bury him out of sight? No; his being is a part of his infinite Father. He looks, lives and loves like every one in the Father's universal family. He is created in the Divine image and destined to an immortal existence of righteousness and happiness with God and the angels.

And God requireth that which is past.—Eccl. 3:15

How blessed it is to know that the past is under the atoning blood of Jesus! Our sins are blotted out as a thick cloud, because He paid our debt, all we owe to the law of God. Our past failures are redeemed, our protested notes are endorsed by the King; we have entered into partnership with eternal wealth.

How many dwell needlessly upon past weaknesses, sin, sorrow and shame. They would be made stronger by forgetting the things that are behind and pressing on with hope of achievement in present and future fields.

Our Heavenly Father says, "Fear not; thou shalt forget the shame of thy youth; my kindness shall not depart from thee; with great mercies will I gather thee. No weapon formed against thee shall prosper. Therefore, break forth into singing, for thy Maker in thine husband." Though the Eden of the past seems lost, the glory of present triumph and the promises of future victory are Paradise regained.

We must not linger around the old ruins of Sodom, Pompeii or Mt. Pele, for there is no inspiration in destruction except in warnings to escape unto God's mountains of holiness.

The dust of years will not obliterate the deeds of evil, but Christ will hide them under the deep waters of pardoning love. We can thus be saved from mourning over lost opportunities by improving every one of the present moments. The Gospel of grace is the only hope to the soul in its deepest despair. The voice that is ever whispering on the wild billows "It is I; be not afraid," will bring to the heart infinite calm.

* * *

First. Is it lawful? May I do it and not sin? Second. Is it becoming me as a Christian? May I do it, and not wrong my profession? Third. Is it expedient? May I do it, and not offend my weak brothers?—*Bernard of Clairvaux.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Jesus emphasized the supreme importance of purity of thought and desire, as well as of action. The heart is life's fountain. A city is not fit for habitation if the water supply is poisonous. Elisha healed the water supply of Jericho (2 Kings 2:20). The Holy Spirit will heal the heart of man, and make all his life pure, even to its thoughts.

Perjury

Matthew 5: 33-37

The law of civilization makes perjury a criminality. In Old Testament times swearing falsely was punishable. Matt. 5:33. The standard set up by Jesus for His kingdom was higher than that. His worthy followers must be true in their everyday speech. Their word must be as good as their bond. They must live a life of such rectitude that they never need to say more than "yea, yea; nay, nay."

Many men are continually trying to make their speech savor of truth by using unreasonable and profane language. By this they give themselves away. It is as if they say, "You may not believe me; but I swear it is true." Children in school years use sacred phrases profanely. This is still worse when people use the name of God or of Jesus Christ. "This is of the evil one."

Jesus does not condemn the taking of an oath, in law or in Church. He says when we do swear to God or to man we must keep the oath. "Thou shalt perform unto the Lord thine oaths." If we are true we do not need to take an oath to God, or to men that know us. Our word is sufficient.

Dealing with this theme, Jesus takes the occasion to accent the sacredness of life and of all the works of God. Heaven is sacred because it is God's throne. The earth is God's creation and the footstool of His feet. Jerusalem, though man's creation, was rendered holy by being the capital of the King, politically and religiously. How foolish to swear by our head; for we are helpless even to keep our hair from turning white or from falling out! Profanity in speech and life is the playground of the Evil One. Let us keep on the Lord's ground. It is safer, and it is more honorable. Besides, the Lord's ground is better and pleasanter. It is where we ought to be. Living in close fellowship with God there will be no need for us to swear. "Let your speech be, yea, yea; nay, nay."

Revenge

Matthew 5: 38-42

"Blood revenge" is common among men, if they have been left to their own evolution. If the murderer cannot be found the relative of the murdered will slay an innocent relative of the murderer. Even in the Mosaic Economy "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth." Such is not the way of Christ.

"But I say unto you, Resist not evil." Do not retaliate. You have seen two pugnacious boys facing each other, with angry looks. When one strikes the other strikes back. The devil sets them on as men sometimes set dogs to fighting. Men, when drunk, act like that. They retaliate, strike back; and then perhaps one is as good as the other. If the offender is not treated in the same way, we can at once see the difference. It is not cowardice, but a better spirit that refuses to "resist." Christ's own action is the best comment on His words, "Turn to him the other also." Jesus was smitten on His cheek; and He bore it patiently. He rose immensely in the estimation of the spectators.

Is "blood revenge" right when the government handles the tragedy? Is "capital punishment" Christian? Besides, is it effective in deterring others from committing murder? The murderer must be prevented from further wrong doing. The government has a way. "An eye for an eye" is not Christian.

In case of a lawsuit, give a pledge, even more than is demanded. If you are in the right, giving a pledge implies no loss, but confidence. If the government orders you to do a certain work for the public good, do it gladly, even to double as much, the "second mile." The government has a right to tax us; and we have the privilege of paying, without discount. If someone forces you to help him, and it is in your power, do it, and more.

A borrowing neighbor is an abomination; but if you can accommodate him, do him the favor. That is the right spirit. In time even a borrower may be able to see a better way than borrowing, sponging, parasiting. In any case by your courtesy you can show the spirit of the Kingdom of Heaven. That is worth while, even if it means an annoyance and a loss. Do it for Christ's sake.

Hatred

Matthew 5: 43-48

"Ye have heard that it was said, . . . Thou shalt hate thine enemy." It was the Home Policy of Joshua in conquering the Promised Land to exterminate the natives and make no alliances with the surrounding nations; and Joshua thought this was the will of Jehovah God. Some in America today think we should not make any alliances with the Land of Lafayette and with our Motherland, even to save the world from a worse than World War. Such is emphatically, utterly contrary to the Spirit of the Christ.

Even the goodness and the theology of the olden time were contrary to the mind of Christ. The Spirit of God had not then been given to man; and the highest conception of God was that He was a cruel despot, given to revenge. Jesus contrasts this concept with His own certain knowledge. V. 44. Jesus revealed to us the true nature of God, and taught us to call Him "Our Father."

God does not hate the world, but He loves the world; and so we have our Christmas and our Easter. Jesus said He did not come to condemn the world but that the world through Him might be saved. "He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust." Where God's kingdom has come there is no thought of war, but of peace and love and helpfulness. A non-Christian nation not long ago shot about a score of lepers; and then threw them into a trench, poured oil upon them, and burned them, while some were still alive. The Spirit of Christ erects hospitals and creates nurses and doctors. There is no hatred in Christianity. "Love your enemies."

The love of Christ working in our soul makes us kind and cordial towards friends, and even that is something; but this same spirit of the kingdom salutes those that despise and ill-treat us, leads us to give even out of our comforts and necessities for the good of the needy, of any nations and of any religious belief. Jesus loves, and He died for, the "likes of us." In this He incarnated the love of the Father. V. 48.

Benevolence

Matthew 6: 1-4

Benevolence and beneficence are the genius of Christ's Kingdom. Christianity is not selfish. Some Christians are selfish: that is too evident; but that is the fault of human nature, not of Christ's Kingdom. The Gospel is its own best proof.

Jesus was only anxious we should "make no show" of our giving. Many have concealed this grace so successfully that the world has never seen anything of this characteristic of Christianity.

In the days of Jesus in the flesh the Pharisees were so conspicuously hypocrites that Jesus warned His disciples against being like them. They did their good deeds to be seen of men. That is a false motive, which vitiates the merit of benevolence.

The words of Jesus must not be misinterpreted. A convex mirror may elongate our form and features so that it is a monstrous caricature. Some take from the words of Jesus the statement that we should never let anyone know when we give or how much we give. In the same way we might say that Jesus said it was wrong for anyone ever to pray in public. He really says that the motive of our beneficence should be to help others and to forward the Cause of Christ. It is an added virtue if by letting others know how much we give we can get them to do more for the Kingdom.

God sees in secret, and He will not forget. Besides, we should not give for the sake of reward, but to help the needy and to glorify God. Jesus did not censure the "widow" for putting her money into the treasury publicly. Some people hide the amount given because it is so small. *God sees that, too.*

We must guard against making a parade of our almsgiving. The same truth holds in the case of the help we give to others, of whatever nature. The giving of money is only a very small part of our benevolence. With some it ought to be a larger part, immeasurably larger. Tithing is a fair gauge. However, the true citizens of Christ's kingdom are ever on the watch for opportunities to be kind and helpful, in word and act. We should not make a show of these things; but we do not need to conceal them unduly. Jesus openly did good turns to the needy in public places as well as in secret. It is a very unimportant thing whether others know about our helping. The main thing is that we help as many as we can as much as we can as often as we can; for *this is the spirit of the Kingdom.*

* * *

The seating capacity of some of the world's largest churches are: St. Peter's, Rome, 54,000; cathedral, Seville, 40,000; Duomo cathedral, Milan, 37,000; St. Paul's, Rome, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

Chapter 5—Harold and Bettie Find Interesting Topics

Assure a human being that he is a creature in God's image, and he will arise to a position a "little lower than an angel"; but persuade him he is an animal, and he will insist on living on an animal plane.



HE result of the stand taken by Bettie was not visible immediately. She found herself upon the best of terms with a number of the girls who attended church regularly, and engaged in the various Y. W. C. A. activities. This latter organization was small, but it survived even though the odds were so greatly against it. Nothing but Christian fortitude could account for its existence in a place like West Hill.

The giddy set which constituted the larger part of the students treated her with a variety of attitudes; but they were largely indifferent or openly hostile. There is nothing which is more unsettling to a girl of vicious tendencies than to be thrown with one of positive moral decision of character. It is not likely to be an attitude of indifference, either. More likely it is one of secret plotting and spiteful misrepresentation. They set traps to discover some error in her habits or conversation. Such a discovery becomes the basis for falsification and persecution. The burden thus laid upon the shoulders of the innocent girl through spiteful gossip rose continuously and at unexpected times, to add to her discomfort and unhappiness. Bettie realized she had "queered herself," as the student-slang designated it.

To her credit, be it confessed, these covert attacks worried Helen more than they did Bettie. Many times she had to defend her chum; and she did it in a most masterly manner. There was much of the feline in her nature, and her sharp claws were likely to be unsheathed from their velvet cushions at a moment's need. Between them, very little was said concerning their differences of opinion. At this time, nothing impaired their life-

long familiar attitude toward each other. Helen rapidly changed in her moral conceptions, and many of her habits decayed; but toward Bettie there was no change as yet.

It is quite likely that had her father seen her at this time, he would have rejoiced at Helen's rapid approach to the worldly-minded girl he had idealized for her. But had her mother known of the moral decline, it would have occasioned many a sleepless night, as it was destined to do later. Assure a human being that he is a creature in God's image, and he will arise to a position "a little lower than the angels"; but persuade him he is an animal, and he will insist on living on an animal plane.

"Old Mugs" had killed the Divine in Helen; and her belief that she was but an animal, implanted evil animal propensities in her lovely body. That beautiful body of the girl, and those tender human feminine qualities inherited from the splendid lineage of her mother, were the dominant factors in her nature. But she was as a tender plant before the searing frosts of evil. Her father's false and worldly philosophy, reinforced by the spirit of the teachings she was receiving, had stirred the animal she imagined she was, until it had assumed the dominant control of her life.

In contrast with the attitude of her feminine associates, Bettie noticed with pleasure, that in the various social affairs, the young men almost without exception, extended an attitude of respect and exceptionally strong interest. Had she so wished, she might have been one of the most popular girls in the school. But such a prestige was as abhorrent to her as it ought to be to the innate modesty of any true woman.

In the card games, dances, and numerous other questionable practices, they treated her attitude as genuine, and sought partners among those to whom such practices appealed. But even among the boys who were anxious to gain the reputation of going a fast pace, there were often one or two who seemed happy to "set out the dance," and were proud of the opportunity to talk about the better

things of their lives with her. And this even, when the temptation to rush to the card table was threatening to make them miserable.

It is one of the seeming paradoxes of life, that the man who is lowest in his moral and religious practices and outlook, is invariably the one to worship true goodness in womanhood. Even to these callow youths, a pure unspoiled woman is the most desirable of all womankind. If woman really understood her true position in the sight of men, she would place a different valuation upon herself, than is so often the case.

The real status of Bessie's mental and religious uncertainty at this time is best reflected in the letter which she wrote her mother a few days after her testing in the biology class. A portion of it read as follows:

"I am very uncertain. My dearest religious beliefs are made the object of ridicule and sacrilegious jest. My reason is about convinced by their arguments, for I am not familiar with the knowledge which I know is stronger on my side. But my heart tells me there is a false note somewhere, and my faith is well grounded. But I am at a disadvantage. The one side only is presented, with all the cunning of the brainiest teachers in the school. I am powerless. My pillow is wet with the tears shed. My sweetest thoughts are stabbed to the heart by doubts. The dearest elements in my life of trust, are seared by the intense frosts of unbelief. What can I do? The students are not so much irreligious as non-religious. Their attitude is not so much directed against religion, as it is an absolute disregard of religion. They relegate religion and all that pertains to it to a field apart; and then adopt theories and attitudes which make it impossible ever to get over into that field. In some quarters there is a veiled morality, but it is a selfish one. Goodness is desirable for what it brings pragmatically, and not for what it is. Hence, it is merely on the surface, while beneath slumbers an evil which threatens at any time to burst through to consume."

How are we to have the truth pressed home? Can we train up godly lives in our young, when all the teaching of the schools is against Christianity? Even if we try to counteract this influence by means of the services of the Lord's Day, we are not certain of that. We put into the hands of our young people literature and Bible school helps which discredit the truth of the Bible, and then we wonder why they take no interest in religion.

It was inevitable that Bettie and the young man who braved the sneers of Doctor Mugglesly should become, not only acquaintances, but close friends. Harold Goodwin was an engineering student. His father was a druggist at Metropolisville. At the close of his high school course he had been sent to a college of pharmacy for a year to qualify for

more efficient service in his father's store, pending the time when he should decide upon his life's work. Then he was to enter upon the special studies in its pursuit. He had decided on engineering, and had come to the university to begin his preparation. His credits in chemistry more than covered the course required in the university for freshmen; and in consequence he had elected biology as one of his courses. He had always had a keen interest in nature, as all scientific questions appealed to him.

He had been reared in a Christian home, and at fourteen became a member in his parents' church: one of the largest and most wealthy in his native town. Keen, and awake as a student, alive to all the questions discussed in the better journalism, a regular reader of religious papers as well, he early sensed the battle between orthodoxy in religion and the skeptical scholars. He had been very much concerned at the attacks of the German critics and their American toadies upon the Bible.

Realizing that this attack was merely one of bumptious pretensions, and that the array of vaunted scholarship was wrong in claiming to have discovered in recent times, things which already the thousand years of scholarship had not suspected before, he decided, young as he was, to study it out for himself. He would be honest enough to give them the first chance at making their case. Then, fortunate in having access to the best authorities in the defense of the Bible, he delved into these. Possessing a clear, reasoning intellect, and a fund of good sense in weighing testimony, he did what every one who follows that sensible course does. He thought the matter through, and, of course, found the proof entirely upon the side of the Bible and its defenders.

It was no mere unfounded sentiment, then, which led to his espousal of the side of a maligned Book upon the memorable occasion in the biology class. There was not a person in the lecture-room that day, better qualified than he to take a stand on the question propounded. Not even Doctor Mugglesly had as thorough a comprehension concerning the merits of the question. For the doctor, like many other scientists, had approached the problem from an unalterable prejudiced faith in an unproven theory, which made an honest examination of the merits, as he thought, unnecessary. There is so much of this one-sided investigation in the world. To assume that nature is the uni-

ersal and only power in existence, that there is no God, that all religions are merely an intellectual generalization, would prejudice the authenticity of the Bible without an hour spent in considering its claims.

"Now, please, Mr. Goodwin," Bettie impetunely, "tell me how you met this question; and why you are so firm in your position. Is it really a case of prejudiced ignorance on your part as Doctor Mugglesly insinuated?" Harold laughed, and there was a rich gleam in his eyes. There was so much of an intangible satisfaction in Bettie that he usually smiled at her in hearty approval, without realizing why he did so.

"It is far from prejudiced ignorance, Miss Marshall," he assured her. I waded through oceans of dry verbosity on their side, trying to get at the salient points in their arguments. They have covered it up in whole libraries of chaff-filled books. In fact, they are just now wondering whether they ought to 'tell the public' what they believe. The public will never get it clearly from their books. After a while, I collected the few grains of wheat. Then when I began on the side of the defense, almost the whole handful of wheat turned to chaff at the first hour of study. 'Really, a very few pages were sufficient to upset all their fine-spun theories. I was amazed. The only way I could account for their insistence and persistence is that they believe as they say, that there is no other side than their own; and refuse to look into it. To any one who goes into it honestly, their maligned 'other side' is the side.'"

"Please explain more," Bettie insisted.

"I will be as brief as possible in explaining what I found," he replied. "It begins with Semler. He attacked the Bible records by advancing his *Accommodation Theory*. In that, he assumed that the Bible writers were ordinary men who wrote in a language and with the bias of the beliefs of their time. In other words, they accommodated the records to the things the people believed. He was a man of great piety, and did not realize that his attitude swept away the very grounds upon which his piety was based.

"Eichhorn followed with a denial of miracles. He is known as the 'Father of Higher Criticism.' Then came Paulus about the time of our American Revolutionary War. He assumed that the Bible was the product of writers, honest in themselves, but suffering from hallucinations, and leaving records of ill-balanced minds.

"Then Jean Astruc, the depraved physician

of the notorious Court of Louis, introduced his Jehovist-Elohism theory, at first as a joke, but finally he became serious about it. You know this idea is that the Bible is a collection of interwoven fragments. Spinoza accepted this theory gladly, and added to it a doubt of Mosaic authorship, but which had already come into evidence.

"Encouraged by these theories DeWette assumed that the source of Bible writings was not inspiration, but ordinary fables, legends, and myths. So far, all the critical attacks were about to go the way of others as advanced by Voltaire, Tom Paine, Robert Owen and like infidel celebrities. But a new and dangerous element was introduced. Vatke gathered up these various theories and bound them together into an united whole by applying the Hegelian philosophy of evolution to explaining religion and the origin of the Bible. Since that time, the Bible has been in a life and death struggle with evolution. You remember what Doctor Mugglesly said about the teaching of Haeckle the other day, that 'when man's evolution from a series of other mammals was proved (he should have said assumed), the belief in the immortality of the soul, freedom of the will and God, lost its last support?'"

"I remember that," Bettie replied. "And I almost fainted at the shock of such an assumption. Mr. Goodwin, what good does it do these people to shatter our faith in the only thing in life which is good and helpful to us?"

"A skeptical bump of egotism!" he replied. "Such notoriety makes them very proud of themselves. But back of it is the desire to destroy the only thing which convicts them of their sins and their evil life."

"But what is the object of all this? What are they trying to do to us?"

"Their purpose is a veiled one. On the surface they pose as great benefactors of the race, bent on ridding it of superstition and falsehood. But beneath it all is the one purpose, to destroy the Bible, eliminating God and establishing the reign of the brute instead. They wish to destroy faith in the reliability, unity, integrity, genuineness, inspiration, and honesty of the Bible; and to deprive it of its place as the Revelation of God."

"Who is this Wellhausen that Doctor Mugglesly mentions?" asked Bettie, after a short reflection upon what Harold had said. "You mentioned several critics, but said nothing about him."

"He is merely a later exponent of the same school of thought. In his teaching and his

writing, he has been a popular mouthpiece. There is nothing new in his theories. Doctor Mugglesly also spoke of Kuenen and Driver, but these are all of the same class."

"Why is it that Doctor Mugglesly gives so much time to the voicing of these critical views?" asked Bettie as another idea came to her. "He is supposed to teach biology. Why not confine his lectures to that field?"

"Because he knows that his particular brand of biology can only be built up on the ruins of a faith in the Bible," Goodwin replied. "There is enough real fact in biology to keep him busy all his time with that alone. But in these days science is more concerned in speculation than fact, even though it has to discredit the Bible in order to popularize these speculations."

Again Bettie lapsed into a brief silence to reflect upon his statement.

"Now, how do you know that these eminent scholarly men are not right in their contention?" she asked, after a while.

"Just because abler and more scholarly men have by investigation and research shown their mistakes," he replied. "After going into their side pretty thoroughly, I began on the side of the defenders of the Bible. I have read an average of a book a month ever since. Weiner was my first, then Sayce, then Kyle, then McGarvey, then Green, then some of Orr, then Doctor Wilson of Princeton. Then, I revelled in the many able and scholarly books of Doctor G. Frederick Wright. Weiner was enough alone. He punctured every one of their speculations with the clean lance of scholarly fact. He scattered the whole flimsy system like a wind among dry leaves. I was quite in accord with him, when he said in conclusion, 'As to the fantastic documentary and evolutionary hypotheses of Biblical Criticism, they are doomed, however numerous the professional reputations and publishing enterprises that depend upon them.'"

"Did his argument and proofs warrant that sweeping statement?" Bettie asked.

"More than warranted it," Harold replied. "And then every one of the other books made the thing still more complete. The Bible has come through the whole attack more firmly authenticated than it ever was in its whole history. Today they are turning heaven and earth to hoodwink the reading-public into accepting their discredited evolutionary theory. Their propaganda in the current magazines to this end is like the frantic efforts of a dying creature."

"Then why do the critics and evolutionists persist?" she demanded.

"Blind prejudice, and Satanic insistence," he replied, laughing.

"But there must be some reason for it," she persisted.

"Yes, there is a reason," he replied, soberly. "And the reason is that they are so deluded with the evolutionary theory that everything on earth must be employed in bolstering it up. For fear of being convinced of their error they, in blind prejudice, refuse to read a thing on the other side; and resort to ridicule for any one they find opposing them. Their chief authorities put out the ridicule, and a blind public join in the laughter. How many of the calumniators of Mr. Bryan from the self-imposed authority down to the toady who repeats their jokes ever even read Mr. Bryan's arguments? Well, that is their method. As soon as any one dares rise up in defense of truth, they immediately proceed to brand him as 'queer, ignorant, prejudiced, not familiar with the subject,' and other like statements. Then, they try to make a joke of him, and get the public to laugh him off the stage. Well, there are a lot of good authorities that refuse to be laughed off the stage. Moral courage in behalf of truth is not a dead virtue yet."

"And the evolutionists in our universities and colleges, and as writers of our text-books have the younger generation at their mercy?" Bettie asked.

"That is just it. They have throttled education, and are fiendishly intent on making over the tender youth to their infidel purposes. Their jungle poison is asphyxiating the intellect of the race."

"It is very sad!" Bettie volunteered.

"More than sad; it is tragic!" he responded.

"But this evolutionary theory," Bettie insisted. "Doctor Mugglesly insists it is the 'universal evolutionary law.' Is it theory or law?"

"It is a mere theory," he replied. "A law can be proved by observation or experiment or both. Any but prejudiced scientists will admit that evolution has never been sustained by either of these methods. Professor Bateson has acknowledged there is not a shred of proof for it, that it is but a matter of faith. Such scientists as Sir David Brewster, Seeley, Shaler, Etheridge, Beale, Fleischman, Dana, Agazziz, Winchell, Koenig, and even Haeckle and Darwin on this point are agreed, that there is not a case of proof. Doctor Scott of Princeton, himself an evolutionist, has written a book which he honestly calls, *The Theory of*

Evolution. He is honest in that title. He does not dishonestly insist that it is a law, as Doctor Mugglesly and H. G. Wells do."

"I used to be an evolutionist," said Bettie. "Or at least I thought I was," she amended. "I thought evolution merely meant a growth or development, or progress, or a mere change in structure as we see about us on every hand. But I have found that is not evolution. Doctor Mugglesly has an entirely different meaning; I am not his kind of an evolutionist."

"No one denies a single authenticated fact of progression, growth or adjustment of a plant or animal to its environment, or to stimuli, culture and the like," Goodwin replied. "But that is not evolution."

"What is the essential difference?" Bettie asked.

"Evolution is a *natural* change by which one species of plants or of animals has been derived from another. It includes the presumption that man is merely a species of animal, and as such has been evolved from some other animal by natural means."

"Then the transformation of one species into another is the essential assumption in the whole evolutionary theory?" Bettie repeated.

"That is the essential idea," he replied. "All this subterfuge about growth, progress, and the like are dragged in merely for camouflage. No one denies these things, but that is not *evolution*."

"But if plants, animals, and man did not come by evolution, how did they originate?" Bettie insisted.

"There are only two possibilities," he replied. "The evolutionist says these things originated by natural evolution. The other idea is that they were supernaturally or miraculously *created* by God."

"That is my conception, too," she said, smiling. "I just wanted to see how you viewed it. But is our view generally accepted?"

"Universally, so far as I know," he replied. "Huxley said, 'When we say Creation, we deny evolution; when we say evolution we deny Creation.' James Sully and Doctor Pfeider put it in about the same words. You remember Doctor Mugglesly quoted Haeckel as taking the same attitude when he said 'Evolution is the non-miraculous origin of living things.'"

"Then evolution denies miracles?" she asked.

"Emphatically it does," he replied. "If man was created, he was not evolved. Creation is a miraculous thing. It is the miraculous way

of bringing into existence. It is above nature and natural law. Miracles can undo and reverse natural law, when God so wills. Nature put Lazarus in the tomb, a dead body. Christ, by a miracle, reversed nature and changed the dead body back to a living one and Lazarus came forth. Evolution can not explain how Christ came forth in the Resurrection as a living body. The evolutionist denies the bodily resurrection of Christ. To him it is unnatural and impossible. To me it is unnatural, but possible through the miraculous power that can set aside the natural."

"I begin to see why evolution is the essential heart of the attack upon the Bible, now," she said, brightening with the thought. "Evolution eliminates miracles, the supernatural, and the freedom of God, or even dispenses with him entirely?"

"That is exactly the state of affairs, when sifted to the foundation," he confirmed.

"But among other things, Doctor Mugglesly says the Christian has his doctrine on the acceptance of a matter of blind faith, while the scientist refuses to accept anything by blind faith, but bases his belief upon proven facts. We must admit that he is right."

"Not at all," Harold replied. "That is another false statement of his. Reflect a moment. Professor Bateson and his honest scientists have said that there is no proof for evolution, and that they hold it merely by faith. Now, strip the opinions to their simplest forms and compare them. You and I, by exercising blind faith, say that *God created life*. The evolutionist, by exercising blind faith, says that *nature evolved life*. He is on the same basis as we are. But even then, our position is less dogmatic than theirs for our conception of God is that he is a miracle-working power; but no conception of nature makes it a miracle-working power. To my mind the attitude of the evolutionist is a more rank exhibition of blindest of blind faith than our own."

Bettie's face lighted. "Why, Mr. Goodwin, I never saw it that way before. But you are right about it. Could anything be clearer?"

Harold appeared to be pleased at her enthusiastic commendation. A pause followed. Bettie was not averse to breaks in conversation if the breaks were needed for thinking. Finally she asked:

"Mr. Goodwin, I can see how scholarship and discovery can dispose of the mistakes the critics have made in the literary form, history and compilation of the Bible; but can they answer the objections urged by the crit-

ics against the miracles and the supernatural?"

"Yes; in this way," Harold replied. "Judge Lamb says in his book, that granted the truthfulness of the record, we can accept the truthfulness of the witnesses of that record. As a jurist, he claims that the bodily resurrection of Jesus is one of the most convincing cases in all history; and that the other miracles of the Bible are as truthfully established."

"Why, to be sure!" Bettie exclaimed. "I see that now. How very satisfying! But another question: Is there any ground for believing that the Bible is merely made up of myths, fables, and stories?"

"On the other hand, scholarship shows that the opposite is the truth. These things as they exist among the various nations and races are more likely borrowed from the Bible account, or are the common heritage of the race from olden times."

"Is that the position of your scholarly authorities?" she asked.

"Precisely their position," he replied. "Let me read exactly what one of them says. This is Professor A. T. Clay, of Yale, in a recent book. I copied it here in my note-book. Wait until I find it."

He drew forth a small note-book from an inside pocket, leafed through it for a minute then spread it open, and read:

"The Hebrews did not borrow the early Bible *narratives* (notice he says *narratives*, not poetry or stories) of the Creation, the Fall, the Deluge, etc., from the mythology of the Babylonians, but the Bible accounts were original Hebrew productions, and therefore the Pagan myths were only later corruptions of the true original Semitic sources. The Hebrews did not emerge like a lot of savage nomads, tribe after tribe, from the Arabian desert, but were indigenous to Palestine as far back as Archaeology can trace them, and they carried the Hebrew account of Creation eastward to the Babylonians and the Sumerians."

"Thank you, Mr. Goodwin," she said, thoughtfully. "I don't believe I ever got quite so many new opinions in such a short time. I see you have thought the thing through. No wonder you were willing to beard the Mugglesly lion in his own den!"

Both laughed, and the conversation turned to other things.

Doctor Mugglesly was exultant about the test he had made to find but two students who confessed an unwavering faith in the Bible. More than once, he expressed his satisfaction over the outcome. Several times he referred to it in his lectures. On one occasion he spoke to this effect:

"It is an indication of the sensible trend of

educational thought today. It shows that the leaven of the universities is filtering down through the high school, and freeing the rank and file of the more cultured classes from the vicious, ignorant, prejudices and superstitions of a miracle-working God. The church college is doomed. Already many of them are throwing off sectarian control and becoming non-sectarian. They are not needed in America. Even those established under church influences and auspices are no longer controlled by churches, but are about as free from religious influence as the secular institutions.

"I am surely glad that I have lived to see this day. As we complete a more intensive organization and bring our efforts at educational standardization to bear upon those colleges which still cling to these obsolete beliefs, they will be forced to accept our scientific methods or go out of existence. We have adroitly stolen a march on them by compelling colleges that desire standard ranking to discontinue their preparatory departments. This eliminates the opportunity of indoctrinating the younger people with a religious viewpoint in a church college atmosphere, and forces them into the public high school whose policies and teaching faculties we dominate through our standardization influence over the various boards that control them. Surely the world is moving forward and man's intelligence is coming into its own as the doctrine of a miraculous influence is discountenanced."

He had not yet come into the wisdom which would have taught him that surface acceptance of claims made by men, and mistakenly thought to be authoritative, always produces a reaction when the people are aroused to a point of thinking the entire claims through for themselves. Like so many of his teachers across the sea, he had not realized that Truth will finally win and that false claims are very transient ones in the world's real growth towards it. He might have read a lesson in the pathetic death of his illustrious authority Haeckle. There was a man ranking among earth's greatest scientific authorities, whose false theories dazzled at one time the intellectual forces of the world, coming to a time when every one of his former satellites turned their backs upon his dishonest scientific pretensions. Truth is greater than any mere man. Truth in the economy of God's purpose has the right of way, and the fame and reputation of the most illustrious of earth must stand aside, when the chariot of truth starts down the highway God has founded.

If Bettie accepted Harold as a friend worth having, Helen went further; and in her susceptible way fell violently in love with him. Bettie looked upon this state of affairs as rather complimentary to Harold and natural for Helen, who all her life passed from one kaleidoscopic love-affair to another. But as time went on, she became aware that Helen had developed a constancy and persistence in this one that was unlike anything which had preceded. Harold, likewise, evinced a great preference for the light-hearted and lovable dark-haired beauty. This attitude, of course, prevented Bettie from any romancing on her part, and she entered upon the enjoyment of a congenial friendship which was one of the most delightful, so far, of her whole life. The three friends were much together, and the occasions when Harold and Helen were entirely alone were not frequent. Bettie considerably wished it otherwise, but Helen was insistent

that in most cases three made a far more satisfactory number.

There were shady walks and grassy spaces innumerable about the campus, well-fitted for strolls and social occasions, but these were enjoyable only in fair weather. The winter was now advancing; and only the indoor facilities for social occasions were available. Frequent class receptions, Y. M. C. A. sociables, the literary and lyceum programs, the regular reception-hours at Ivy Hall, and the scheduled "proms" gave ample opportunity for Harold and Helen to carry on their mild flirtation and for Bettie and Harold to exchange views and discover nobility of soul which were sweet revelations to each. With the exception of automobile rides and extended trips into the country, the management at Ivy Hall exercised little effort at chaperonage, it generally being understood that all girls were to be in their rooms at the dormitory by nine o'clock.

LIBRARY TABLE

By Professor Leander S. Keyser, D.D., Springfield, Ohio

Christianity not a Borrower



NO informed person would think of denying the palm of scholarship to Dr. Albert Schweitzer, the well-known German theologian and missionary. Neither will any one question his evangelistic earnestness. He bears the titles of Doctor of Theology, Doctor of Medicine and Doctor of Philosophy. A consecrated missionary, he is perhaps today in the heart of Africa, preaching the gospel to the natives.

He is known as the author of a number of important books, and with his name has been connected what is known as *interim ethics* and the eschatological interpretation of the gospels, especially the teaching of Christ. We cannot help believing that his last book proves him to be more evangelical than he has been thought to be. Perhaps his efforts among the heathen have shown him that it is only the whole gospel that will save people from sin and pagan darkness.

The last of his books that has come to our desk is entitled "Christianity and the Religions of the World." It is a small but notable book. In these days when comparative religion

is so important a discipline, it is encouraging to read such a book. We desire to make a few citations from it.

It is quite the fashion among negative Biblical critics and infidels alike to charge Christianity with having borrowed much of its content from the so-called "mystery religions" of Greece and the Orient. Little that is original is left in the Christian system by these dismembering critics. Dr. Schweitzer has come to the defense of Christianity in this, his last book. We quote, beginning on page 24:

"The attempt to prove that Christianity is derived from these mystery religions of redemption does not lead to positive results. Christianity is much richer than they, for it comprises elements of a very different type. However much one may idealize the Graeco-Oriental mystery religions—and some of the investigators have idealized them beyond measure—they are still poverty-stricken compared with Christianity. If one forms an unbiased judgment on the basis of the extant records concerning them, a great deal of the charm with which they are being surrounded today vanishes. They are concerned solely with the

bestowal of immortality upon men through magic. The ethical element, which plays such a predominant part in Christianity, they contain in words at best, but not in reality.

"The Mithras cult alone is really ethical. It derives its ethical energies from the religion of Zarathustra (Zoroaster), of which it is a fragment that for some time whirled, like a flaming comet, in the Graeco-Oriental and Graeco-Roman world. But not even the wildest fanatic disputing the originality of Christianity can think that it sprang from the cult of Mithras, for that cult appeared in the Graeco-Oriental world only after Christianity had attained to full development. . .

"A fundamental difference between the redemption-idea found in the cults of the Hellenistic period and that of Christianity lies in this: the one knows nothing of the Kingdom of God, whereas the other is dominated by that conception. . .

"From every point of view, therefore, the contention that Christianity can be explained by being traced back to Graeco-Oriental thought has to be regarded as a phantasy, introduced into the sphere of the study of comparative religions. Christianity is the creation of Jesus, whose spiritual background was late Jewish piety."

Again: "Let us not be satisfied with having ascertained that Christianity cannot be traced to the religious mind of the Graeco-Oriental type, but that it is something original, and goes back to the personality of Jesus, who worked in Galilee and died at Jerusalem. In determining what is the difference between Christianity and the Graeco-Oriental religion, let us try to discover what Christianity essentially is."

Then our author goes on to show that the mystery cults are merely pessimistic, and can afford little inspiration to men; but the Christian religion, while pessimistic so far as regards this world alone and its inadequacy to satisfy the soul, is the religion of redemption and the triumphant Kingdom of God. There is also a vast difference in the ethics of Christianity and the mystery religions. "The latter is concerned with liberation from the world only; it is not a dynamic ethic." On the contrary, Jesus "demands that we should become free from the world, and at the same time that we should be active in the world." Then, too: "The only experience the religious mind of the Graeco-Oriental type knows is the longing after the spiritual; but, according to the teaching of Jesus, men are to be gripped by God's will of love, and must help to carry

out that will in the world, in small things as in great things, in saving as in pardoning. To be the glad instruments of God's love in this imperfect world is the service to which men are called, and it forms a preparatory stage to the bliss that awaits them in the perfected world, the Kingdom of God."

Still further: "Graeco-Oriental piety, Plato, the mystery religions and the Gnostics, all alike say to man: 'Free thyself from the world.' Jesus says: 'Get free from the world in order to work in this world in the spirit and in the love of God, till God transplants you to another, more perfect world.'"

If we understand Schweitzer rightly in this his last book, we must amend our former idea that he advocated an "interim ethics" in any bad or one-sided sense of the term. He may have become more thoroughly Biblical in these later years. But from his recent utterances he correlates his interim ethics with solid and permanent ethics, believing that, while we are in the world, we should carry out Christ's practical program of moral and spiritual service, just as if such service were of real present value in and of itself; while, at the same time, we are encouraged with the thought that whatever we do for Christ and His world will have also an eternal significance and value. This certainly is the true conception of the morality which Jesus taught. It is both present and eschatological.

Our author also rebukes those liberalists in theology who think that the Kingdom of God is going to be ushered in merely by a gradual process of ethicizing—a kind of ethical evolution. "In reality, however," says Dr. Schweitzer, "Jesus does not speak of the Kingdom of God as of something that comes into existence in this world and through a development of human society, but as of something which is brought about by God when He transforms this imperfect world into a perfect one. In the thought of Jesus, the ethical activity of man is only like a powerful prayer to God, that He may cause the Kingdom to appear without delay."

In these sentences, so full of inner meaning, we see Dr. Schweitzer's eschatological interpretation of the teaching of Jesus; but we find, after all, that it is not the fanatical conception that men must sit down and fold their hands, looking for the apocalyptic coming of our Lord; nor going off somewhere into a hermitage or an isolated spot in the forest to give themselves up to mystical thought and prayer; but that they must remain in touch with the every-day people and every-day work of the

world. His exposition is not the monastic one, nor that of the ascetic. His futurist idea is that it affords hope and assurance that the humblest service has also its eternal appraisal on the part of God. Does not his teaching agree with that of our Lord? He certainly

ly correlated present and practical service with the promise of future recompense. To our mind, this is something a good deal more and better than mere "interim ethics"—a mere temporary arrangement to prepare men for a future state of bliss.—*L. S. K.*

Progress and the New Testament

By Professor Hans E. Weber, Dr. Theol., Dr. Phil., Bonn, Germany

Translated by Rev. E. W. Hammer, Lynbrook, N. Y.



ONE of the greatest thoughts of modern man is the thought of progress. It unites German idealistic philosophy and English empiricism. It is the rallying word of aspiring peoples fired with the ardor of youth. It is the hope and the stay of a broken humanity. It re-echoes from the new into the old world, which has been afflicted with a great catastrophe. Not so long ago I attended a lecture on the spiritual comprehension of history, given by an American Quaker: it was a great poem on progress.

Is the thought of progress not a profound moral and Christian thought? We dare not remain as we are and where we are. The world dare not remain as it is and where it is. It must add good to that which is good. The good demands it, justice demands it, God demands and wills it. Hence, it cannot fail to take place. The will to do good and the will for the kingdom of God contain great hope. Kant, the pioneer of German Idealism, cherished this double expectation.

The thought of progress has inspired multitudes. But it has also confused many souls. Apart from the inspired Word, the present is filled with doubt. The great philosophers of history have told us to use precaution. Leopold von Ranke, the greatest historical writer of Germany, perhaps of Europe, expressed the opinion that the progress of mankind limits itself to the sphere of material interests, the knowledge and control of nature and the outward dissemination of intellectual and especially moral ideas. While technical development made tremendous strides in the pre-war decades, doubt as to the purpose, the true worth of this development constantly sent deeper roots into the minds of the thoughtful.

Our civilization is growing more soul-less. Men, constantly spurred on in this technical age, have less time to think of their souls and care for their bodies. For this reason intellectual accomplishments in art and philosophy

lag behind those of former days. What are the really impelling forces of technical development? The World War gave a terrible answer. Many, indeed, are able conveniently to catalogue the World War in their philosophy of progress. By this war mankind has experienced in a horrible way the contradiction, the immorality and destructiveness of war. Hence, the cry resounds: "No more war! This war is to be the last."

This much is clear: This world catastrophe has exposed the terrible forces in the life of nations which hinder the progress toward the kingdom of God. And it is quite evident that entirely different sentiments have replaced faith in progress among those nations which have become the special victims of the World War. Oswald Spengler's stupendous work, "The Decline of the Occident," has created a deep impression in Germany. The author purposes to show the natural necessity of the exhaustion of forces, the wearing out of the creative intellects of civilization.

The thought of progress as it has been developed in this modern age contains something deceptive. Sad facts stand against it. It may be full of conceit, filled with self-praise and cruelty. By what right do we place ourselves above bygone centuries and their achievements which may possibly cause us, the children of the twentieth century, to be ashamed? By what right dare we outlaw former generations and discredit them, as the philosophy of progress does, by the vain, selfish assertion that the purpose of their existence was to labor for the progress whose fruits we are enjoying? We cannot really deny the un-Christian feature which the thought of progress assumes. It may easily lead us to tone down the real seriousness of sin, to make it a mere passing stage of development, a "not yet" of that which is good, a remnant of natural existence not yet fully overcome. It leads away from that which, according to Christian conviction, is the real

purpose and the decisive question of life—man's personal relation to God. . .

Christians view all great and serious questions of the world and life in the light of the New Testament. Believing Christians in America and Europe agree in this, that the New Testament is not to be cast from its place.

If we look into the New Testament, one thing will immediately arrest our attention. Everything which refers to technical progress in the widest sense of the term, namely, the pride of our modern civilization, lies entirely outside of the province of the New Testament thought. At most, we will find an aversion to cosmopolitan life and its utilization of all things and possibilities of life, in the great satirical song of fallen Babel in Revelation 18:2. Also the question which interests so many Christians at present, those of government, political democracy in national life, etc., are foreign to the New Testament witnesses. If we are to judge according to Matt. 20:25, Jesus Himself regarded it as a natural necessity, as a given thing, that in the life of nations, power, subordination and subjection should prevail.

In his missionary journeys Paul thankfully experienced the blessing of satisfactory conditions, and the orderly administration of the Roman empire. He impressed upon the minds of the young Christians the divine authority of government and the duty of willing obedience (Rom. 13:1ff., cf. 2 Thess. 3:4ff., which indicate the estimate of the power of orderliness curbing lawlessness). But the thought never entered his mind to see the progress of mankind toward the kingdom of God in the progress of the system of government. It could not come to him.

Let those bear this in mind who lay especial emphasis on the efficaciousness of the Christian spirit in governmental life. And certainly an age which sees a time before it in which the possibility of reconstructing the state and the social order in harmony with the demands of Christian conviction, will avow this problem in all seriousness as a Christian problem. When the opportunity came, Christianity, even though late, did away with slavery which appears in the New Testament as a given condition. But the very fact that these considerations of progress take second place in the New Testament indicates that they cannot be the decisive concern motivating Christian thought and purpose.

But the New Testament also knows of a great future, a great goal toward which the history of mankind is progressing, by which

it receives its destination and end. A mustard seed has been placed in the earth which must and will grow into a great tree. The leaven must and will leaven the whole lump (Matt. 13:31ff.). The Gospel must and will be preached to the whole world, to all nations (Matt. 24:14). God's kingdom must be victorious. The Lord has witnessed to this fact. And He, the crucified and risen Lord, has guaranteed His church that this aim will not remain unrealized.

His disciples received His testimony. Paul becomes the missionary to the heathen, the world missionary, because he has been gripped by this great, divine goal, because the Lord pressed him into His service as the herald of the gospel which is the power of God to salvation to every one that believeth (Rom. 1:6). In his great intuition concerning the fate of Israel in the time of the Gentile gospel, he was enabled, after emerging from profound struggles with the terrible fact of his brethren's unbelief, to show, by reason of a revelation made to him, that even the historical guidance of nations, according to the counsel of the sovereign God, must serve to pave the way for the Gospel of the free grace of God (Rom. 9:11). Above all historical development and activity towers the wonderful vision of the hope of his faith: "For He must reign, till He hath put all enemies under his feet," and finally God shall be "all in all" (1 Cor. 15:25-28). To Paul God is He "of whom and through whom and to whom all things are" (Rom. 11:36, 1 Cor. 8:6). Thus the New Testament seer in his prophetic vision is privileged to experience beforehand the hour in which it is said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Those are great, overwhelming visions of the future, wonderful thoughts of progress. Certainly Christianity may and must include, in this triumphal procession of the gospel, its influence in shaping humanity's life, its arrangement and order and social conditions. Our Reformers desired to have the state recognize the law of God and to lend influence and power to the gospel. And the rallying-word "Christian-Social" is a good, genuine watchword. Christian activity in the service of society can and must draw its power from the New Testament, which does not center its thought on the great variety of Christian activity and so-called kingdom work, but on the one needful thing. The gospel shall be proclaimed. This is the pivotal point that the

returning Lord might find watchful, ready disciples, that there might be believing men who from the depth of their hearts will say: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14: 8).

The New Testament rebukes all human pride and self-glory which endeavors to establish the kingdom of God on this earth by a gradual process through the betterment of conditions. God alone establishes His dominion. At His first historical appearance, His Christ has established the congregation which represents the new humanity; and He will usher in the completed kingdom of God by the revelation of His glory. The New Testament faith is permeated by the thought that only God's omnipotent activity brings the kingdom to a realization. He can effect the victory, the establishment of God's sovereignty, only by a tremendous catastrophe which shakes the foundations of heaven and earth. The course of history only shows a concealed, limited reality. This is evident not only by the fact that the New Testament faith expects gifts from the sovereignty of God which history with its progress cannot bring: eternal life, victory over death, immediate and perfect fellowship with God in a new existence. It is evident also by the serious conception of the power of hostile forces—what is known as the Dualism of the Biblical and especially the New Testament world-view. Over against the happy optimism of modern belief in progress, the New Testament sounds a resonant note of warning for a sober, serious estimate of the world. Jesus Himself sees the world controlled by a wicked spirit, inimical to God. And the picture of the future which He portrayed for the disciples contains persecution for them, and for the world the scourge of wars and other plagues and the sovereignty of seductive spirits (Matt. 29). According to John, the division in the world takes place from the time of the revelation of the Light in the world (John 3: 17ff.). And in its visions the Revelation of John traces the path of mankind through many sorrows and judgments, and through the war against the gospel and His congregation, in which the ungodly, anti-Christian power reveals itself in constantly growing proportions until the final victory of Christ.

In the light of these New Testament convictions and expectations the thought of progress assumes a different aspect. The very thing which engages human thought, mere technical and social progress, is set aside. The ex-

pectation of progress fastens itself to the gospel; along its path alone humanity reaches the goal which God has set for it.

But the contrast is also revealed and developed by the gospel. The power which hung Christ on the cross is a world-power and makes itself effective. The thought of progress may also be applied to that which is bad. At any rate, the course of history is the course of a progressive distinction between the kingdom of God and the kingdom of the world. And the curse of sin widely fashions the fate of mankind. The spirit of wickedness utilizes technical achievements very much. The optimistic thought of a gradual world transformation by continuous Christianization has no place in this picture of history. Thoughtfully looking at history and the world reveals its profound seriousness. Out of this earnestness the English hymn was born which the Stockholm Conference on life and work found in a common hymnbook: "O quickly come, dread Judge of all; O quickly come, true Life of all."

We may try to set aside these New Testament thoughts of the conflict between the kingdom of God and the kingdom of the world—the conflict which is finally decided by the revelation of God's power. For this purpose historical criticism offers its aid and makes it possible to balance modern optimism with the New Testament. It reveals the contemporary origin of those thoughts: they have come from Jewish apocalyptic sources. Is it not our duty to separate the content of revelation from Jewish conceptions? Then "Christian optimism," joyous faith in the progress of mankind toward the kingdom of God, has clear sailing.

But can we simply push the New Testament aside in those matters which contradict our wishes and our desire for the world? Are we simply to lead the thoughts of Jesus back to a Jewish apocalypse which no longer has any value for us? For Christian piety it is a serious, sacred matter that the Word of God is not censured and dissolved by vain human art in the service of human desire. We ought to be deeply grateful for all the preservation which God's grace brings to us, every safeguard against the curse, every influence of the gospel on the world. And certainly we ought not to limit divine possibilities. Nor dare we surrender that which has been entrusted to us to fanatical dreams of a world transformation. We are to see the curse in the life of mankind, even though we ourselves are not quite so much its victim. The testimony of the New

Testament ought to make us serious and sober. We ought to expect salvation and true progress only from the power of the gospel and the power of the living God.

It is not my purpose to apply these thoughts to the present conditions of the world. One thing is clear, and it will not be effaced by the conviction that God may even make wickedness to serve His purpose and turn a curse into a blessing: peace treaties, international agreements, national associations, systems of government, all these may be counted as progress only when the evil spirits of national life, the will to power and the will to conquer, and avarice, imperialism, hatred, vengeance, deceit, unrighteousness, vanity and distrust no longer exercise controlling power, but in their stead the spirit of true justice and fellowship reigns.

A tremendous problem confronts Christianity today by the condition of the world, its misery and hopes. But only in the power of the gospel is Christianity to be effective for truth, justice and the will to fellowship. It is to resist the evil spirits that the international and social problem might be brought nearer solution. The conference held at Stockholm shows that evangelical Christianity is considering this great problem. Perhaps only there did many begin to realize how great and how weighty the problem is. The New Testament aids in approaching the problem earnestly and without losing that strong, undaunted faith which can see the tremendous opposition and yet not yield to despair. It drives us into service, into the historical movement, and supplies a hope which leads us beyond all conflicts and all weak misgivings, teaching us to pray, "Thy kingdom come."

Reviews of Recent Books

The New Psychology and the Christian Faith.

By Frederic C. Spurr. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.50.

Nowadays one picks up a book on psychology and religion with a good deal of caution. So many books of the kind are evolutionary in theory and unsound in theology. But here we have a really good book. In a few places one might feel disposed to enter a slight objection, but even here the author usually complements and modifies the original assertion in such a way as to bring it into harmony with the teaching of the Bible and evangelical Christianity. The author does not enter into the technical study of psychology, although he shows himself familiar with all the phases of the most recent kinds of advocacy. Had he gone into the questions more in detail, giving his authorities for various statements, and formulated his material into a system, we might have had the text-book on Christian psychology for which we have been looking. As it is, we recommend the book both as a general reading book and as a supplementary text for teachers of Christian psychology.

An excellent feature of the book is, its acceptance of everything that is good and useful in the "New Psychology," followed by showing how it correlates with what the Bible teaches on the subject. But the monism of the day is pointedly rejected, and good reasons for so doing are given.

In dealing with regeneration, the author

makes clear the fact that it comes into the soul by the Holy Spirit, and not as the result of the evolution of man's natural abilities. In a notable chapter he points out the beauty and reasonableness of Christian faith. He uses the term conversion in the broad sense, not in the more restricted sense of regeneration. He may shade the doctrine of natural depravity a little too much for some people, but he shows plainly from real facts that children are born into the world with the hall-marks of inherited sinfulness. He is sound on the only cure for sin, and proves it from the real results of psychological investigation. In his last two chapters he brings his work to a fine climax by indicating "the goal to which all moves."

The Evolution of Man Disproved.

By William A. Williams, D.D. Published by the Author, 1202 Atlantic Ave., Camden, N. J. \$1.00.

This is not only a strong book from the scientific and argumentative viewpoint, but is also unique in a number of ways. We wish everybody would and could read it, especially those who are enamored with evolution. The professional scientists ought to read and ponder it. We would even venture to call the attention of the following scientists to this book, Osborn, Gregory, Woodruff, Conklin, Kellogg, Jordan, Burbank, Metcalf, and McMurrich. If there is any way of getting these men to read a book against evolution, we wish it could be done. The author is in earnest. On page 116 he says that "every dollar of

profit made from the sale of this book will be given to missions." He also says that he will give 50% commission to any person selling the book, and will mail two copies for \$1.00 to all who will become agents. On pages 117-122 he gives some "problems for review." Here is a worthwhile statement: "If the skeletons of 200,000 prehistoric horses were found in a single locality, Lyons, France, how many skeletons of prehistoric men should we expect? Answer: Many millions. How many are there? Not a single undisputed skeleton of an ape-man!"

The Wonderful Names of our Wonderful Lord.
By T. C. Horton and Charles E. Hurlburt.
Grant Publishing Company, Los Angeles, Cal.
\$1.50.

Who would have thought that three hundred and sixty-five names and titles of our Lord could be found in the Bible—one for every day in the year? But the authors of this edifying volume have done this, and have added meditations on each one. If one were to read these meditations day by day, one surely would grow in grace and in the knowledge of our Lord Jesus Christ. The Biblical selections are well chosen, and the reflections on them bring one close to the heart of the Saviour. Again we have here the experiential fact that the way to know Christ is to study closely and accept heartily the Word of God, which is our great and reliable source-book on Christ and His redemptive work. We are glad for this unique and helpful volume, which might be called a handbook for daily worship and meditation.

Christ Within. By Gerald B. Winrod. Winrod Publication Center, Wichita, Kansas. \$1.25.

The writer of this uplifting book is a well-known author, lecturer and spiritual teacher. He has gathered together in this volume a number of his lectures in order to give them wider circulation and influence. The first lecture, which gives the title to the book, is a deeply spiritual one, and proves that the author has had a real experience of contact with Jesus Christ. He knows what Paul meant when he said, "Christ in you, the hope of glory." Chapter II is more polemical, and is entitled "The Mark of the Beast." By this he means to characterize the theory of evolution, which holds that man carries about with him the marks of his beastly origin. It is rather a remarkable coincidence that there are people spoken of in the book of Revelation

that bear "the mark of the beast." Mr. Winrod has read extensively on the subject of evolution, and makes many telling points against it, some of which are quite original. Here is one of his pungent sayings: "The more you believe in evolution, the less you will believe in the Bible." And this is generally true. When people accept just a part of the theory, they still accept a good deal of the Bible; but the more thoroughbred they become in the theory, the more they reduce their belief in the Bible. Mr. Winrod's last chapter deals with "The Curse and Cure of Modernism." Here he shows his incisiveness by characterizing Modernism in all its baldness and spiritual paucity. He gives many quotations from modernistic teachers to show how far and how sad are their departures from the true Christian faith. His conclusion is stated in this positive way: "Compromise is impossible. To dodge the issue would be cowardly. To ignore it would be disastrous. To refuse to fight would be treason against the government of God. Christianity is passing through a crisis. If the cause of Christ is to emerge triumphant, fearless warriors must contend for the faith."

Evolution: An Investigation and a Criticism.
Third edition. By Professor Theodore Graebner. Northwestern Publishing House, Milwaukee, Wis. Cloth, 80 cents.

It is a delight to know that a third edition of this useful book has been called for. This proves that people are reading books of the kind, and are thus becoming posted more and more regarding the fatal weaknesses of the evolutionary doctrines and claims. We have known of people who scoffed at Professor Graebner's book, because they said he was "no scientist"; but when people read his book for themselves, they see that he has studied science more widely, profoundly and all-sidedly than many of the "official" scientists, who have ready only one side. Our author takes a firm position against evolution. He does not do so by dogmatism, and he uses very little pungent language, but shows from the study of science itself how poorly the doctrine is based, and how many facts are lacking to connect up the theory into a convincing proof. There are altogether too many missing links, and they are always missing where they are most needed—at the crucial points. Our author argues well and deeply. He is too thorough a scholar to skim over the surface. He has studied at firsthand the works of the well-known advocates of evolution, and knows

what they teach, and hence knows how to interrogate their claims and refute their arguments. A couple of years ago we gave the first edition of this work a most hearty commendation, and feel no less enthusiastic over the third edition, to which a valuable appendix has been added, in which the author exposes the logical fallacies of Osborn and Conklin.

The Religion of Love. By Russell Cecil, D.D.
The Presbyterian Committee of Publication,
Richmond, Va.

Rich in contents and beautiful in manner—this can truly be said of Dr. Cecil's little book. It gives much spiritual uplift. It shows that the Christian religion is the religion of love without detracting in the least from its qualities of righteousness and justice. Indeed, it is the only religion which makes a true synthesis of these qualities. The author discusses the various phases of the subject—love as the essence of the religion of Christ, God Himself as the quality of love, His love for mankind, our love for Him, our love for one another, the practical value of love, the apologetic value of love. On page 66 the author says of our religion: "Where did we get it? Men did not work it out by their philosophy. It has not been a development in the human race. No human being ever suggested it, or could have suggested it. Where do we find it? In the Bible—in the revelation of God Himself." There you know where the author stands. And you may know from this quotation that the book will be helpful in heightening the spiritual life.

Evolutionary or Scriptural Teaching—Which?
By W. Maslin Frysinger, A.M., D.D. Home
Publishing Company, Healdsburg, California.
25 cents.

Although a paper-bound pamphlet, this is a most valuable treatise; one of the best, indeed, that has come to the reviewer's notice. One of its features is that it treats the subject from the scientific viewpoint without abuse. It is well reasoned. The author shows that the evolution theory has not been scientifically validated and that the inferences drawn from its supposed *indicia* are not logical. On the frontispiece is a picture showing the skeletons of a man and a gorilla side by side, and below is this quotation from Thomas Huxley: "Every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of man." Then man's skeleton could not have been evolved from that of the said animal. Our author quotes Professor Leighton, of the Ohio State University, as saying, "From the scientific standpoint God is a su-

perfluous hypothesis which explains nothing, and only constitutes a bar to scientific inquiry." And yet Christian people pay their taxes to support our state universities! Some of the Biblical critics say that the first chapter of Genesis is poetry. Our author nails this inexcusable error by saying that "the record in Genesis lacks all the characteristics of Hebrew poetry." He holds that the Bible "makes the creation of man a direct act of God. No wresting of words can make any other interpretation possible." He takes up the Biblical narrative of the creation point by point, and shows its reasonableness, its adequacy, and its scientific character. Get the book yourself and see how thoroughgoing it is.

A Handbook of Christian Psychology. By Leander S. Keyser, D.D. Address the Author,
1126 N. Fountain Ave., Springfield, Ohio.
Paper covers. 35 cents per copy; three
copies for \$1.05.

Dr. Keyser informs us that this book was not prepared primarily for sale, but for his own class-room work in the theological seminary where he teaches. There are quite a number of good recent works on this subject, but they do not seem to be so well adapted for text-book purposes, and do not aim to present a complete system. To this there is an exception in Dr. O. M. Norlie's "An Elementary Christian Psychology," which is very good and is thoroughly evangelical. Dr. Keyser uses this work and that of Cecil V. Crabb, "Psychology's Challenge to Christianity," as supplementary reading and reference books.

After his work had been prepared and was going through the press, the thought came to Dr. Keyser that other teachers of Christian Psychology in church colleges and theological seminaries might be able to use it as a guide and text, and then refer to the more extensive works on the same subject. He gives a list of books that may be read and discussed by professors and students. His work is in outline form; yet it touches on all the chief points of General and Christian Psychology, and thus gives the teacher ample opportunity to enlarge on each topic in his lectures.

In his "Foreword" the author says that the Bible furnishes data from which a system of Christian Psychology can be formulated. Then it can be correlated with the established findings of modern research. He has tried to classify the material in logical order and organize it into a system, thus making a science out of it. This is his method: Part I—Introductory Data, comprising definitions, relations and bibliography; Part II—Biblical

Psychology, including the treatment of man as a dual being, the various psychical terms of the Bible, and the psychological approach to man; Part III—The Correlation of Biblical and Scientific Psychology, in which an analysis of the human mind and its chief activities is given; Part IV—Dr. Norlie's System Outlined (the last division is added to give the student the benefit of a somewhat different treatment). Throughout the work, the Biblical basis for psychical facts and movements is indicated. The topics are treated briefly, leaving the elaboration to the instructor and his students. The general reader may also find the booklet of suggestive value.—*F. J. B.*

Phil Tyler's Opportunity. By Frederick E. Burnham. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. 75 cents.

In these busy days one has little time for reading stories; but, having read Mr. Burnham's impressive story, "Four Old Pals," (some time ago, we felt sure that this last one from his pen would be a good one. And it is. It is told in that simple, direct way that almost reads itself. A young business man went to a village, bought a store, and determined to mix religion and business, not because he thought it would pay in mere legal tender, but because he loved Jesus Christ, and wanted to serve Him and His cause. He found his "opportunity." We are not going to tell you how his enterprise turned out, because that would take off the edge of interest for you, but we want you to read it for yourself and see. It is a most engaging story. Without any wild-west adventure, it is really a thrilling story. There are good characters in it, and they are well drawn. The movement in the story keeps you wondering what will happen next. There are places where, if you are a little emotional, the tears will well up in your eyes in spite of yourself. Perhaps things do not always move along quite so rapidly in real life, but the narrative will give any one stimulus to do his best and trust in the Lord.

His Church. By Grant Stroh. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill. 40 cents.

We like the people of the Moody Bible Institute for many reasons. One of them is that they do not "knock" on the church; do not indulge in slashing criticism; do not interfere with the internal working of the various evangelical denominations, but want to serve the whole church in a helpful and constructive way. Mr. Stroh is one of the efficient profes-

sors in the Institute. Unlike the radicals of a certain students' convention recently held at Evanston, Ill., he indulges in no unkind, uncalled for and negative criticisms of the church, even though he may admit, as all of us do, that it is not a perfect institution. He quotes Paul's beautiful saying: "Christ loved the church, and gave Himself for it, that He might present it unto Himself a glorious church." He believes that the church is a divine institution. It is chosen, redeemed, justified, commissioned, sanctified, and will eventually be glorified. Such a constructive book on the church will certainly be found most helpful and uplifting in these days of caviling criticism.

Psychology for Bible Teachers. By Edward Aldridge Annett. Charles Scribner's Sons, New York, \$1.50.

Whether we can always agree with the authors of books here reviewed or not, we like to keep our readers posted regarding the output of books that are informing and worth while, leaving it to their good judgment to distinguish truth from error. The editors of this series of books (the "Life and Religion Series") are liberalistic in theology; that is well known. However, as far as we can see, Mr. Annett's book is a really good one. Here and there the evangelical believer may wish that he had put the case of the Christian religion somewhat stronger, but surely he corrects many of the crude, monistic errors of the so-called New Psychology, and shows in many ways that the true results of scientific research confirm the Christian faith and doctrine. In regeneration the divine element is insisted on. Indeed, even the miracle is upheld whenever God sees that there is need for special divine action. It would be hard to point to a place where the book is unevangelical. The deterministic view is shown to be unsound and unscientific. The author is very earnest in insisting on the need of religious instruction, and shows how a knowledge of the nature and working of the human mind will help the teacher in applying Biblical truth. Without controversy, he shows that dualism alone can account for all the facts, both psychical and physical. He proves that from the Bible much psychological data may be derived, and that its teaching is apposite to the needs of the human soul. Another vital matter is brought out—that no truly scientific psychology can be formulated without taking into account the religious nature of man. The style of the book is simple.

An Infallible Guide: Intimate Talks About Divine Guidance. By Charles A. Blanchard, D.D. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill. 40 cents, net.

The author's death must have occurred while this booklet was running through the press. It is a most helpful book, especially for those who meet with problems that are difficult to solve by mere human wisdom. Dr. Blanchard shows how they may seek divine guidance, and know that they will be led in the path that they should pursue. This assurance is based on the promises of God as given in His holy Word; and His promises are yea and amen to them that believe. We have never known a man who lived closer to God than Dr. Blanchard. On account of this close intimacy with God, he was competent to give wise counsel as to how to secure divine guidance in all the affairs of life, and especially when one comes to the parting of the ways, and is not sure which path to pursue. And there are such epochs in each life. Therefore this booklet will be valuable to every one.

Additional Book Notes

If you have a Christian feeling within you, you will read the next booklet in the "Evangel" series, issued by the above-named Colportage Association, with a swelling heart, a deep emotion of gratitude, and a twitching of the eye as the tears threaten to emerge. This booklet is "Prayer: A Neglected Weapon," and is written by Anna Ross. She speaks of the "Rainbow Covenant," God's promise to Noah that the rains shall not fail for men and the cattle of the field. Then she proceeds to tell of instance after instance when rain came in answer to prayer. If anybody is skeptical about God's keeping His rainbow promise, let him read this book and be assured. Certain scientists might smile over the narratives, and declare that the rains simply came through natural law and their coming in connection with the prayer offered were "mere coincidences." Then we would reply that God has a wonderful way of working by law and of bringing about coincidences. This booklet is so refreshing that we hope it will be widely read. It will put new faith and courage into many hearts. 10 cents each; 12 for \$1.00.

The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, sends us a couple of inspiring booklets in their "Evangel" series. The first is "The Double Cure," by Melvin E. Trotter, who is so well-known

among the evangelical hosts of America. A sentence like this in these clouded days sends a thrill to one's heart: "I am old-fashioned enough to believe the Bible from cover to cover. The Bible contains the Word of God? No, the Bible *is* the Word of God." When a man takes that position, you know that he believes with all his might in Christ's atoning sacrifice as "of sin the double cure." He takes the title of his booklet from Toplady's grand old hymn of the church. By this Mr. Trotter means that sin is both guilt and disease; therefore it needs a double cure, and Christ's blood is adequate for that dual purpose. Sound in doctrine to the core, Mr. Trotter holds that man, when he sinned, did not fall upward. When Adam fell, he dragged the race down with him, figure it out as you will. Says Trotter, "Every red-blooded man knows that if he lets go of himself, he will go down." But thank God! the blood of Christ is "of sin the double cure," and this book will put hope and faith in the soul of any man who will read it. 10 cents each; 12 copies for \$1.

Attention is again called to the list of "Text Books for Colleges, Bible Schools and Theological Seminaries," which has been compiled by Drs. Leander S. Keyser, J. A. Huffman, Henry F. Lutz, Professor S. J. Cole, and Rev. John Thomas. Address Christian Fundamentals Association, 1020 Harmon Place, Minneapolis, Minn. The price is 10 cents. If you are a Christian teacher, you may find in this list the very best text books you have been looking for.

In a previous number of this magazine we have called attention to G. W. Stewart's valuable booklet, "Why?" which presents many good reasons why evolution should not be taught in the public schools of Alabama or any other state. The author writes us that, in order to extend the usefulness of the book and make it available for everybody, he has reduced the price from 50 cents to 25 cents. All that we previously said about this book we desire to reaffirm at this time (see the CHAMPION for November, 1925, p. 575). In it he makes many "appeals to facts." If evolution is anti-Biblical, Christian taxpayers do not want to have it taught to their children and youth. If it has not been proven, it is a detriment to science to teach it as if it were proven. So in any case it ought to be treated only as an hypothesis. Will not the "illuminati" soon get their eyes open to the facts? This book will help along the needed process.

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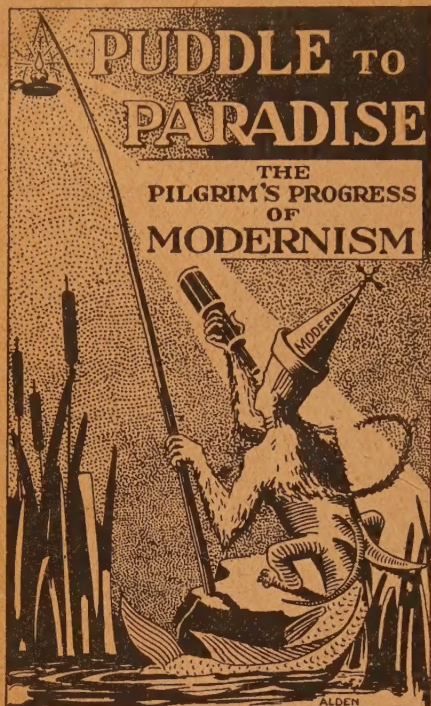
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Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

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takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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